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INTRODUCTION  
PART THE FIRST  
OF AN  
INTRODUCTION  
TO THE  
WRITING OF GREEK.

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THE NINTH EDITION, IMPROVED.

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AN  
INTRODUCTION  
TO  
THE WRITING OF GREEK,  
IN  
TWO PARTS:

FOR THE USE OF WINCHESTER COLLEGE.

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BY  
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*THE NINTH EDITION, IMPROVED.*

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# INTRODUCTION

## THE WRITING OF GREEK

TWO PARTS

FOR THE USE OF WINCHESTER COLLEGE

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LONDON

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## P R E F A C E.

**T**HE design of this Introduction is to facilitate Greek Composition. EXERCISES of this sort are found useful to those, who learn the LATIN Language: perhaps, too, they may be serviceable to those, who study the GREEK; and may gradually make the one as familiar to young Scholars as the other.

The plan pursued in this Introduction is as follows. First, the Prepositions (which occasion many difficulties to learners) are exemplified, that the force and proper use of them may in some measure be ascertained and understood; but more particularly, that the declensions of Nouns may be thoroughly acquired. Some few Adverbs are subjoined to the Prepositions, for the same purposes. The Verbs are placed next; in order that the Formation of the Tenses, and the Signs of each

Tense, may be perfectly learnt. Last of all comes the Syntax, which is made as comprehensive, and yet as concise as possible.

The Authors quoted are the best, and purest, equally admirable for Style and Matter.

As this is the first Work of its kind, which has hitherto appeared, some indulgence is due to its imperfections. It pretends to no greater merit, than that of laying a foundation for farther improvement; and of assisting in first principles those, who wish to read with accuracy, or write with propriety, a Language, of all others the most elegant, expressive, copious, and perfect.



# PREFACE

TO THE

## THIRD EDITION.

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THE favourable reception, which has already been given to Two Editions of this Work, has been deemed sufficient encouragement for the publication of a Third. And that this Third Edition may be more perfect and complete than the former two, the following improvements have been made in it:

1. The Prepositions, in their simple significations, are more fully and clearly explained.

2. Verbs more easy of formation are inserted. And as these Verbs are cited in the very Tenses and Signs, though not always number and person, in which they are used by the Writers themselves, from whom they are taken, their Classical Authority will be unquestionable.

3. The Rules of Syntax, before given, are illustrated by more proper examples: and many New Rules, before omitted, are here noticed.

With all these improvements, however, Brevity has been studiously consulted, in order that this First Part of the Introduction might be frequently read over: for in REPETITION and EXPLANATION consists the whole Art of teaching.

But the Rules, which have been here laid down, and exemplified each by some short and few instances, will be farther illustrated by the Sentences given in the *Second* Part of this Introduction. And it is intended as an useful exercise of memory, attention, and judgment, that those who are going through the *Second* Part, should in every Sentence of it refer to this the *First*; should point out the proper rule which may account for every mode of construction that may occur; and should thus examine how far one part may confirm the other.

Of the Two Parts of this Introduction, it should be observed, that the *First* is designed to teach *Grammar*, and therefore has recourse to a variety of Authors, indiscriminately  
 quoting

quoting either Poetical or Prosaic Writers; and that, as it conceives, without impropriety; for there is no one mode of figurative expression used by the Greek Poets, which is not also frequently adopted by their Writers in Prose. But the *Second* proposes to itself to teach *Style* also, and therefore selects Sentences from one Author only, and that the most excellent of all others for beautiful Simplicity, viz. the Incomparable XENOPHON.

Lastly, let it be premised of the whole Work, that being calculated for the ordinary use of those who have made no very great proficiency in Greek Learning, it is satisfied with having given only such rules as are necessary for *just* and *elegant* composition. The more minute niceties of the Greek Language are to be found in the *Port-Royal* Grammar; and the Edition of DAWES's *Miscellanea Critica*, published by the learned and admirable THOMAS BURGESS\*: the filling up of its Ellipses (which alone resolves all the seeming difficulties of Greek Synthesis) is fully taught in the *Ellipses Græcæ* by LAMBERTUS BOS†: the doctrine of its

\* Now Bishop of St. David's.

† In the Edition by SCHWEBELIUS; or, in that printed at HALLE, improved with the Notes of MICHAELIS.



its Particles is explained in the *Doctrinæ Particularum*, by HOOGEVEEN: the flexion of Verbs in a more simplified manner is exhibited in the *Analogia Græca* by LENNEP: the peculiar elegancies of the Greek Idiom are set forth in VIGER's Book *De præcipuis Græcæ Dictionis Idiotismis*, edited and improved by HOOGEVEEN: the philosophical distinctions of Grammar in general, and of Greek in particular, are to be learnt from Volume the Second on the *Origin and Progress of Language*, by LORD MONBODDO; who, notwithstanding some very absurd and strange hypotheses objectionable in both his Works, has nevertheless with accurate fidelity exhibited the Metaphysics of ARISTOTLE; and with acknowledged erudition, penetration, and taste, developed the structure and harmony, the force and beauty, of Ancient Composition.

For the information of those who would make farther inquiries into the Grammatical Art, is extracted and subjoined from the First Book of VOSSIUS *De Arte Grammaticâ*, c. 4. a brief account of those Writers, to whom Grammarians of later times are much indebted for their knowledge and observations.

“Eorum, quorum nobile quicquam supersit,  
princeps

princeps locus debetur APOLLONIO Alexandrino, cognomento Δυσκολῷ sive difficili : qui tempore M. ANTONINI claruit. Hujus quatuor extant Libri Περὶ Συνταξέως. Hoc volumen ipse necessarium esse ait ad poetas intelligendos, atque id a se scriptum μετα πάσης ἀκριβείας. Etiam filius ejus HERODIANUS plurima reliquit, hodieque supersunt Παρεκβολαὶ μεγάλου ῥήματος, καὶ ἐκ τῶν αὐτοῦ, Παραγωγαὶ δυσκλιτῶν ῥημάτων : item quædam Περὶ Ἀριθμῶν. Præterea ad nos pervenit libellus TRYPHONIS Alexandrini De Dialectis, item de Vocum Passionibus. Item exstat CÆLII DIONYSII opusculum Περὶ Ἀκλιτῶν ῥημάτων et Περὶ ἐγκλινομένων λέξεων : necnon JOANNIS GRAMMATICI Περὶ ἐγκλινομένων, uti et De Dialectis. Etiam CHÆROBOSCI superest libellus Περὶ ἐγκλινομένων, et Περὶ τοῦ Ἐσιν, et de femininis in ω exeuntibus, deque τοῦ ἐφελευσικοῦ N, sive, quibus ν addatur, vel non addatur. Multi etiam, renascentibus literis, preclarè de Arte hac meriti sunt. Ex iis, EMANUEL CHRYSOLORAS idoneus est, unde discantur principia linguæ Græcæ : nisi quòd verborum formationes omittit. Plenior DEMETRIUS CHALCONDYLAS. Addendus EMANUEL MOSCHOPULUS Περὶ Συνταξέως. Fusiùs de arte scripsit CONSTANTINUS LASCARIS. Omnium vero doctissimè hanc

artem

artem Libris Quatuor tractavit THEODORUS GAZA Thessalonicensis. Cujus operam ab ingenio et doctrina sic commendat FRANCISCUS ROORTELLUS, ut nulli veterum postponendam dicat. Nec ei se simile quicquam legisse, eo in genere, dictitabat BUDÆUS. Is, primo quidem libro, agit de literis, et octo orationis partibus, præpositione exceptâ, de qua libro iv. Secundo, accuratiùs illa de octo partibus expendit, ac, præter cætera, temporum formationem exponit. Tertio considerat accentus, quantitatem, orthographiam, et varios barbarismi modos. Quartus est de structura orationis, et variis dicendi formis."

By the most judicious Writers on Language, APOLLONIUS and GAZA are cited as Authors of superior merit: they may therefore be recommended to the particular notice of the Greek Student.



# PREFACE

TO THE

## FOURTH EDITION.

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AS the hope, with which this Work was originally planned, has not been entirely disappointed, since Students of Grecian Literature have derived some advantage from the practical application of the Rules contained in it; this, and every subsequent Edition may, without incurring the censure of being presumptuous, offer itself to the Public as occasion shall demand; especially if from time to time some attention is bestowed towards making the Work as full and complete as the nature of an INTRODUCTION may require.

Ideas are expressed by Language; and every Nation has some peculiar modes of constructing its own Language. In order therefore that the sense of an Author may be perfectly understood, we must be thoroughly acquainted with  
all

all the modes of construction peculiar to that Language in which he writes : hence the utility and necessity of Grammatical, Synthetic, and Idiomatic Elements.

But the knowledge of Elements is barren and futile, unless, by the help of that knowledge, we proceed to make deep research into the SUBJECT-MATTER of approved Authors. Among all Authors, those of Greece in particular are deservedly holden in the highest estimation : and to the study of their valuable remains should Ingenuous Readers apply their minds, not with a view of making an ostentatious parade that they understand a dead Language, exquisite as may be its structure ; but for a purpose much more noble, because more serviceable in actual life ; to improve their intellectual faculties by the contemplation of Writers, who in works of Imagination are Sublime ; in productions of Art, Elegant ; who in Taste are Correct and Severe ; in Moral Sentiments, Liberal and Magnanimous.



# INTRODUCTION

TO THE

WRITING OF GREEK.

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## Prepositions exemplified.

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*Αμφι, with a Genitive Case.*

1. About (as to contend about, or for) a fountain,  
*Αμφι πίδαξ. Hom.*
2. About (as to sing about, or on the subject of)  
love,  
*Αμφι φιλοτης. Hom.*
3. About (as to form a conjecture about) a matter,  
*Αμφι πραξις. Pindar.*
4. About herds, as to be employed in taking care of  
them,  
*Αμφ' αγελαια. Theocr.*
5. On account of her sister, i. e. in order to ransom  
her,  
*Αμφι κασιγνητη. Apollon.*
6. I beseech you in the name of Phœbus,  
*Αμφι Φοιβος. Apollon.*

*With*



*With a Dative Case.*

1. About (as to converse about, or treat of) a marriage,  
*Αμφι γαμος. Hom.*
2. About (as to stand round about) him,  
*Αμφ' αυτος. Hom.*
3. About (as to quarrel about, or for) the head,  
*Αμφι κεφαλη. Hom.*
4. About (as to wrap a garment about) the shoulders,  
*Αμφ' ωμος. Hom.*
5. At, or near the fountains,  
*Αμφι κρηνος. Pindar.*
6. On account of (i. e. because he had lost) his oxen,  
*Αμφι βεs. Pindar.*
7. (Remarkable for piety) towards his parents,  
*Αμφι τοκευς. Pindar.*

*With an Accusative.*

1. About (as dust flying about) the roads,  
*Αμφι κελευθος. Hom.*
  2. About an hundred (i. e. so many, and no more),  
*Αμφ' οί εκατον. Xen.*
  3. About (as to stand round about) the servant,  
*Αμφι δεραπων. Hom.*
  4. About (as to stray about) Latymnus,  
*Αμφι Λατυμνος. Theocr.*
  5. About (as birds fly about) the streams,  
*Αμφι ρεεθρον. Hom.*
  6. Crito, and Simmias, and Phædo,  
*Οί αμφ' ό Κριτων, και Σιμμιας, και Φαιδων. Ælian.*
  7. Priam and his attendants,  
*Οί αμφι Περιαμος. Hom.*
8. About,

8. About, or on his chin,  
*Ἀμφὶ γενειον.* Hom.
9. About, or at the beginning of, evening,  
*Ἀμφὶ δειλη.* Xen.

*Ἀνα, commonly with an Accusative Case.*

1. Through the midst of the shrubs,  
*Ἀνα ῥώπηϊον.* Hom.
2. By night (i. e. during the time of night),  
*Ἀνα νύξ.* Hom.
3. To have in one's mouth (i. e. to be talking of),  
*Ἀνα στόμα.* Hom.
4. All through (i. e. so as to affect every part of)  
the army,  
*Ἀνα στρατός.* Hom.
5. In (as to think of a thing in) one's mind,  
*Ἀνα θυμός.* Hom.
6. Publicly (as any thing spread through all ranks  
of people),  
*Ἀνα δῆμος.* Hom.
7. Vehemently,  
*Ἀνα κρατός.* Ælian.
8. Daily,  
*Ἀνα πασα ἡμέρα.* Ibid.

*Sometimes with a Dative.*

1. Upon (as sitting upon) Gargarus,  
*Ἀνα Γαργαρον.* Hom.
2. Upon (as to put a chaplet upon) a sceptre,  
*Ἀνα σκηπτρον.* Hom.
3. Upon (as to carry any thing upon) one's shoulder,  
*Ἀνα ὤμος.* Hom.
4. Riding on the mares,  
*Ἀν' ἵππος.* Pind.

*Αντι, with a Genitive Case.*

1. In revenge for another,  
    *Αντι αλλος.* Soph.
2. In preference to his country,  
    *Αντι πατρα.* Soph.
3. In recompence of, or return for, good services,  
    *Αντι ευεργεσια.* Thucyd.
4. Instead of (i. e. to answer the purpose of) a port,  
    *Αντι λιμην.* Thucyd.
5. Instead of (i. e. so far from having) honour and  
glory,  
    *Αντι τιμη και δοξα.* Thucyd.
6. Equal to (i. e. as serviceable or valuable as)  
many men,  
    *Αντι πολλος.* Hom.
7. As (or in the condition or situation of) a suppliant,  
    *Ανθ' ικετης.* Hom.
8. Against (as to fight against) Ajax,  
    *Αντ' Αιας.* Hom.
9. Before (as to hold any thing so as to conceal) the  
eyes,  
    *Αντ' οφθαλμος.* Hom.
10. Another, and not him (or instead of him),  
    *Αλλος αντ' αυτος.* Ælian.
11. May I become *Melanthius* from being *Comatas*,  
i. e. no longer *Comatas* but *Melanthius*,  
    *Μελανθιος αντι Κοματας.* Theocr.
12. War instead of, or in exchange for, peace,  
    *Πολεμος αντ' ειρηνη.* Thucyd.
13. Being made a young man from having been an  
old one,  
    *Πρωθηξης γενομενος, αντι γερων.* Lucian.
14. On account of which things,  
    *Ανθ' α.* Soph.



*Απο, with a Genitive Case.*

1. From (i. e. coming from) Sparta,  
Απο Σπάρτα. Soph.
2. From (as to drop tears from) the eye-lids,  
Απο βλεφαρον. Hom.
3. From (i. e. distant from) the wall,  
Απο τειχος. Hom.
4. From, or by (as to throw any thing from or by)  
the hands,  
Απο χειρ. Hom.
5. From, or by (as any thing occasioned from or  
by) fire,  
Απο το πυρ. Lucian.
6. Of (as few remaining out of) many,  
Απο πολλος. Thucyd.
7. By (as to prepare by) actions and words,  
Απο το εργον κ', ο λογος. Thucyd.
8. By or from (as to judge of a matter by or from)  
actions,  
Απο το εργον. Thucyd.
9. By agreement, or on purpose, or set design,  
Απο παρασκευη. Thucyd.
10. To have done supper,  
Απο δειπνον ειναι. Ælian.
11. From off (as to lift any thing from off) the  
ground,  
Απ' ουδος. Hom.
12. From out of (as to fall out of) a chariot,  
Απο διφρος. Hom.
13. Out of (as blood flows out of) a wound,  
Απ' ελκος. Hom.
14. Contrary to one's opinion,  
Απο δοξα. Hom.
15. Seriously,  
Απο σπεδη. Hom.
16. Of

16. Of (as having a share of, or from) the spoil,  
Απο ληΐς. Hom.
  17. At the time, or from the time of his birth,  
Απο γενεα. Ælian.
  18. From (as to pour wine from) a goblet,  
Απο κρητηρ. Theocr.
  19. From (as any thing beginning from the temples,  
and thence pervading the whole body),  
Απο κροταφος. Theocr.
- 

*Δια, with a Genitive Case.*

1. After an interval of time,  
Δια χρονος. Soph.
2. Through, or amidst your pains,  
Δια πονος. Soph.
3. By means of the city,  
Δια πολις. Isocr.
4. In a disputing manner,  
Δια δικη. Soph.
5. By (as taking by) the hands,  
Δια χειρ. Lucian.
6. In the hand (as any thing handled),  
Δια χειρ. Lucian.
7. Over, or through (as sailing over or through)  
the sea,  
Δια θαλασσα. Dionys. Halicarn.
8. Through (as to penetrate through) the girdle,  
Δια ζωσηρ. Hom.
9. Through (as to go into a place through) the  
entrance,  
Δια σορμιον. Lucian.
10. Quickly,  
Δια ταχος. Thucyd.

11. In

11. In the night-time,  
    *Δια νυξ.* Thucyd.
12. To hold in respect,  
    *Αγειν δι' αιδως.* Ælian.
13. Through (as a bird flies through or amongst)  
    the clouds,  
    *Δια νεφος.* Hom.
14. To be in a state of truce,  
    *Δι' ανακωχη γινεσθαι.* Thucyd.
15. To engage in fight,  
    *Δια μαχη ελθειν.* Thucyd.
16. Through (as to march through) the country of  
    another,  
    *Δι' αλλοτρια (χωρα).* Thucyd.
17. Through and out of (as to drive a chariot  
    through and out of) the Scæan gates,  
    *Δια Σκαια (πυλαι).* Hom.
18. Walking up and down the ship,  
    *Δια νηυς ιων.* Hom.
19. To be in one's mouth, i. e. to be talked of,  
    *Δια στομα.* Thucyd.
20. In few words,  
    *Δια βραχυς.* Demosth.
21. The reasons for which I think so,  
    *Λογισμοι δι' ος ηγουμαι.* Demosth.
22. To be unanimous,  
    *Γινεσθαι δια μια γνωμη.* Isocr.
23. To speak by an interpreter,  
    *Δι' ερμηνευς.* Ælian.
24. Through the whole course of his life,  
    *Δια πας ο βιος.* Xen.



*With an Accusative Case.*

1. Through, or by the help of fortune,  
    *Δια τυχη.* Isocr.
2. On account of, or because he had, so great a  
    multitude,  
    *Δια το πληθος.* Isocr.
3. In (as to have a saying in) one's mouth,  
    *Δια στομα.* Hom.
4. In the night-time,  
    *Δια νυξ.* Hom.
5. Because of the son; i.e. the son was the occa-  
    sion of its being done,  
    *Δι' ο υιος.* Lucian.
6. In consequence of the calamity; i.e. because it  
    had happened,  
    *Δι' η συμφορα.* Isocr.
7. Because of (as to be disregarded because of) its  
    smallness,  
    *Δια σμικροτης.* Isocr.
8. For this reason,  
    *Δι' ουτος.* Thucyd.
9. Through, so as to reach the farther side of, the  
    trench,  
    *Δια ταφρος.* Hom.
10. By means, or by reason of, the counsels,  
    *Δια βουλη.* Hom.
11. Through (as to go backwards and forwards  
    through) the mansions,  
    *Δια δωμα.* Hom.
12. In, or amidst the fights,  
    *Δι' υσμινη.* Hom.
13. Through every part of the cave,  
    *Δια σπεος.*
14. (Ruined) by vice—(preserved) by virtue,  
    *Δια κακια—Δι' αρετη.* Isocr.

*Εἰς, or Ες, with an Accusative Case.*

1. Against, i.e. in opposition to, his enemies,  
    *Εἰς ἐχθροῦς.* Soph.
2. Unto, or towards Troy,  
    *Εἰς Τροίαν.* Soph.
3. Into sleep,  
    *Εἰς ὕπνον.* Soph.
4. At enmity,  
    *Εἰς ἐχθρὰ.* Soph.
5. For (as to be prepared for, or unto) both peace  
    and war,  
    *Ες τε εἰρήνην καὶ ες πόλεμον.* Lucian.
6. In, or on (as to appear in, or on) the way,  
    *Εἰς ὁδόν.* Hom.
7. For (i.e. in order to excite) the dread,  
    *Εἰς φόβον.* Hom.
8. Into (as to be changed into) a lion,  
    *Εἰς λέων.* Lucian.
9. Upon (as to make an invasion upon, or into) Attica,  
    *Εἰς Ἀττικὴν.* Isocr.
10. To (as to come to) the prison,  
    *Εἰς δεσμωτήριον.* Ælian.
11. Troops to the number of ten myriads,  
    *Εἰς δέκα μυριάδας.* Ælian.
12. Reduced to a siege,  
    *Εἰς πολιορκίαν.* Ælian.
13. To write against Homer and against Plato,  
    *Εἰς Ὅμηρον καὶ εἰς Πλάτων (γράφειν).* Ælian.
14. To recall to one's memory,  
    *Εἰς μνήμην ἀγειν.* Ælian.
15. It came to within a little, or it wanted but little  
    (that the army should be conquered),  
    *Εἰς ὀλίγον ἀφικέτο.* Thucyd.

16. For the purpose of making engines,  
Εἰς μηχανη. Thucyd.
17. (Gallies) to a great number,  
Εἰς πληθος. Thucyd.
18. Into (as to call into) sight,  
Ες οψις. Herodot.
19. Unto, towards, or up to (as to look up to) heaven,  
Εἰς ουρανος. Hom.
20. Amongst (as to be mixed with) the multitude,  
Εἰς πληθους. Hom.
21. Within (as to be shut up within) the wall,  
Εἰς τειχος. Hom.
22. At the time of sun-set,  
Ες ηελιος καταδυσ. Hom.
23. They came to close quarters,  
Ες χειρες ηεσαν. Thucyd.
24. Things to be spoken on Evagoras,  
Τα εἰς Ευαγορας. Isocr.
25. With regard to, or as to what belongs to, the  
understanding,  
Εἰς ξυνεσις. Plato.

*Εκ, or Εξ, with a Genitive Case.*

1. Through means of me,  
Εξ εγω. Soph.
2. From (i. e. coming from) Ætolia,  
Εξ Αιτωλια. Soph.
3. In consequence of the evil,  
Εκ κακον. Soph.
4. From (as to save from the midst of) great  
calamities,  
Εκ μεγαλη συμφορα. Lucian.
5. One



5. One man from amongst, or out of, all men,  
Εἷς ἐξ ἅπας. Lucian.
6. From (as taking from) my hands,  
Εκ χειρ. Hom.
7. Of, from, or through necessity,  
Εξ αναγκη. Soph.
8. By force,  
Εκ βια. Soph.
9. Blind from having seen,  
Τυφλος εκ δεδορκως. Soph.
10. From the beginning,  
Εξ αρχη. Isocr.
11. Fear after fear,  
Φοβος εκ φοβος. Soph.
12. Of (i. e. composed of) wild olive,  
Εκ κοτινος. Lucian.
13. Out of the reach of weapons,  
Εκ βελος. Hom.
14. From (as falling from, or out of) the clouds,  
Εκ νεφος. Hom.
15. From or by land and by sea (as to drive an  
enemy off, by land and by sea),  
Εκ γη, και εκ θαλασσα. Thucyd.
16. By every method (i. e. by using every method),  
Εξ ἅπας τροπος. Isocr.
17. From their eyes (i. e. to be removed from their  
sight),  
Εξ οφθαλμος. Herodot.
18. (To be disturbed) by a noise,  
Εκ βοη. Ælian.
19. The things which the law appoints,  
Τα εξ ὁ νομος. Ælian.
20. On the contrary,  
Εκ τα εναντια. Ælian.

21. (Descended, or born) from the gods themselves,  
Εξ αυτος Θεος. Isocr.
22. From (as to sustain injuries from or by) men,  
Εξ ανηρ. Hom.
23. Out of (as horns growing out of) the head,  
Εκ κεφαλη. Hom.
24. From pasture (i. e. after having been fed),  
Εκ βοτανη. Hom.
25. From out of (as to fall from out of) a chariot,  
Εκ διφρος. Hom.
26. From off the heads (as to cut off hair from them),  
Εκ κεφαλη. Hom.
27. From head to feet,  
Εκ κεφαλη εις πους. Hom.
28. From his seat (as to speak, still sitting on it),  
Εξ ἑδρα. Hom.
29. To love from one's soul,  
Εκ θυμος φιλειν. Hom.
30. From (as to be changed to reconciliation from) anger,  
Εκ χολος. Hom.
31. Out of (as to awaken one out of) sleep,  
Εξ ὑπνος. Hom.
32. (Fair weather) after a storm,  
Εκ χειμων. Pindar.
33. To judge from former actions,  
Εκ το προτερον εργον κρινειν. Aristot.
34. From a child, i. e. from the time of being a child,  
Εκ παις. Theocr.

*Εν, with a Dative Case.*

1. In, or amidst feasts,  
    Εν ἑορτῇ. Soph.
2. In, or within the cave.  
    Εν αντρον. Lucian.
3. In hopes,  
    Εν ελπις. Soph.
4. In, i.e. in the enjoyment of freedom,  
    Εν ελευθερια. Lucian.
5. In, or at, a proper age,  
    Εν ἡλικια. Lucian.
6. In (as situated in) the air and clouds,  
    Εν αιθηρ και νεφελη. Hom.
7. To be injurious,  
    Ειναι εν βλαξη. Thucyd.
8. Before (as to see before) one's eyes,  
    Εν ομμα. Thucyd.
9. It was customary,  
    Εν εθος ην. Ælian.
10. Whilst the plague was raging,  
    Εν ο λοιμος. Ælian.
11. To lay at, or before, one's feet,  
    Εν πους. Ælian.
12. To be engaged in a work,  
    Εν εργον ειναι. Thucyd.
13. To wonder and be astonished,  
    Εν θαυμα κ', εμπληξις ειναι. Thucyd.
14. To blame or accuse,  
    Εν αιτια εχειν. Thucyd.
15. Into (as to throw into) the fire,  
    Εν πυρ. Theocr.
16. On (as to feed cattle on) the mountains,  
    Εν ουρος. Theocr.
17. With

17. With partiality,  
     $\text{Εν χαρις. Theocr.}$
18. (To be numbered) among the first men,  
     $\text{Εν πρωτος. Hom.}$
19. To hold in the hands,  
     $\text{Εν χειρ εχειν. Hom.}$
20. At, or by, the river,  
     $\text{Εν ποταμος. Hom.}$
21. With bravery, or bravely,  
     $\text{Εν αλκη. Pind.}$
22. In the night,  
     $\text{Εν νυξ. Pind.}$
23. It is in my power,  
     $\text{Εν εγω εστιν. Isocr.}$
24. One by one, or by turn,  
     $\text{Εν μερος. Isocr.}$
25. (Verses composed) in a certain measure,  
     $\text{Εν μετρον. Xen.}$
26. Of those who had the direction of affairs,  
     $\text{Των εν το πραγμα. Demosth.}$

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*Επι, with a Genitive Case.*

1. Upon (as sitting upon) the sceptre,  
     $\text{Επι σκηπτρον. Lucian.}$
2. For (i.e. to procure) food,  
     $\text{Επι φορβη. Soph.}$
3. At, or in, the end,  
     $\text{Επι τελευτη. Isocr.}$
4. To their home (as returning to it),  
     $\text{Επ' οικος. Demosth.}$
5. In (as to be brought in) a ship,  
     $\text{Επι νηυς. Hom.}$
6. Upon (as to fall upon) the earth,  
     $\text{Επι γαιη. Hom.}$



7. In (as to ascend and watch in) the towers,  
*Επι πύργος. Hom.*
8. On (as to speak on, or concerning) those that  
 were greatest,  
*Επι μεγιστος. Isocr.*
9. Over (as to have the command over) them,  
*Επ' αυτος. Thucyd.*
10. Under, or during the time of, our government,  
*Εφ' ημετερα ηγεμονια. Isocr.*
11. On which things he is now intent,  
*Εφ' ος νυν εσι. Demosth.*
12. (Favour me now) as in many former debates,  
*Επι πολλος αγων. Demosth.*
13. To be in a foreign country,  
*Επι αλλοδαπος (γης). Lucian.*
14. In (as to speak in, or before) the council,  
*Εφ' η βουλη. Ælian.*
15. On (as any thing carried on) the shoulders,  
*Επ' ωμος. Hom.*
16. Over (as to fly over) the streams,  
*Επι ροη. Hom.*
17. On (as to lay down any thing on) the ground,  
*Επι χθων. Hom.*
18. Within yourselves (as to speak softly, that  
 others might not hear),  
*Επι συ. Hom.*
19. On (as to support one's self by leaning on) the  
 elbow,  
*Επι αγκων. Hom.*
20. In the times of former men,  
*Επι προτερος ανθρωπος. Hom.*

*With a Dative Case.*

1. In the lake,  
Επι λιμνη. Lucian.
2. For (i.e. in order to promote) slavery,  
Επι δουλεια. Isocr.
3. We shall be in the power of the king,  
Επι βασιλευς γηνησομεθα. Xen.
4. On (as to carry any thing on) the head,  
Εφ' ἡ κεφαλη. Ælian.
5. For (as to prepare for the study of) philosophy,  
Επι φιλοσοφια. Ælian.
6. Against (as to rush against) you,  
Επι συ. Hom.
7. For your sake,  
Επι συ. Hom.
8. On condition of receiving the gifts,  
Επι δωρον. Hom.
9. For the purpose of doing evil,  
Επι κακουργια. Thucyd.
10. Particularly,  
Επι παν. Thucyd.
11. Situated at the mouth,  
Επι στομα. Thucyd.
12. At, or on account of (as to be pleased at or because of) piety,  
Εφ' ἡ ευσεβεια. Ælian.
13. (To be praised) for one's words,  
Επι λογος. Lucian.
14. In the executing of a work,  
Επι εργον. Hom.
15. To be led to suffer death,  
Αγεσθαι επι θανατος. Ælian.
16. To be on horseback,  
Εφ' ἵππος. Ælian.

17. It is in your own power, or it depends upon yourself,

Επι συ εσιν. Isocr.

18. We are near our ends, or deaths,

Επι δυσμη εσμεν. Ælian.

19. To be set over, or have the direction of, judicial matters and magistracies.

Επι δικη και αρχη. Thucyd.

20. Upon (as to disembark, and go upon) the shore,

Επι ρηγμιν. Hom.

21. At, or amongst, the ships,

Επι νηυσ. Hom.

22. To, or upon (as bees fly upon) the flowers,

Επ' ανθος. Hom.

23. On (as to sit on) a hillock thrown up for a tomb,

Επι τυμβος. Hom.

24. On (as to lay any thing on) the ground,

Επι χθων. Hom.

25. On or about (as armour on) the breast,

Επι σθηθα. Hom.

26. At, or near, the river Celadon,

Επι Κελαδων. Hom.

27. Not fit for fighting,

Ουδ' επι χαρμη. Hom.

28. For the space of one day,

Επ' ημαρ. Hom.

29. Many things besides, or added to these,

Πολλα επι τα. Hom.

30. In the time of our calamities,

Εφ' η συμφορη. Isocr.

31. To be intent on trifles,

Σπουδαζειν επι μικρον. Isocr.

32. For the sake of gain (as to do any thing from that motive),

Επι το κερδος. Xen.

*With an Accusative Case.*

1. To come in order to procure spoil,  
Επι λεια. Isocr.
2. Upon (as in falling to pitch upon) the head,  
Επι κεφαλη. Lucian.
3. Against (as to fight against) Troy,  
Επι Τροια. Isocr.
4. For (as any thing sent for, or to bring back)  
money and horsemen,  
Επι χρηματα και ιππευς. Thucyd.
5. Unto (as to hasten unto or towards) the boundaries,  
Εφ' ο' ορος. Isocr.
6. On (as to be intent on) the present day,  
Εφ' η' ημερα. Ælian.
7. For the space of ten years,  
Επι δεκα ετος. Thucyd.
8. Unto (as to send any one to conduct) the war,  
Επι πολεμος. Isocr.
9. Unto (as to come unto) the ships,  
Επι νηυς. Hom.
10. Unto (as to come unto) the shore,  
Επι θιν. Hom.
11. Wait for some time,  
Μειναιτ' επι χρονος. Hom.
12. Go, take your dinner,  
Ερχεσθ' επι δειπνον. Hom.
13. On, or over (as to sail on or over) the sea,  
Επι ποντος. Hom.
14. As far as it lies in your power,  
Το επι συ. Euripid.
15. Upon (as to alight upon) the ground,  
Επι χθων. Hom.
16. Upon (as to carry a child upon) the bosom,  
Επι κολπος. Hom.
17. (To



17. (To have glory) amongst all men,  
Επι πας ανθρωπος. Hom.
18. To be extended over nine acres,  
Επ' εννεα πελεθρον. Hom.
19. (Taking hold of me) by the mouth,  
Επι μασαζ. Hom.
20. To be come to the ends, i.e. to have finished,  
Ελθειν επι πειραζ. Hom.

*Κατα, with a Genitive Case.*

1. Over me, i.e. insulting over me,  
Κατ' εγω. Soph.
2. Upon (as to strike one upon) the cheek,  
Κατα κορρη. Lucian.
3. Under the earth,  
Κατα χθων. Soph.
4. Down from (as to push any thing down from the top,  
Κατα σεφανη. Hom.
5. Down from (as to descend down from) the tops,  
Κατα καρηνον. Hom.
6. Against ourselves, i.e. to our own disgrace,  
Κατ' εγω αυτος. Isocr.
7. An encomium paid to you (Athenians),  
Εγκωμιον κατα συ. Demosth.
8. (I can say) with respect to all these things,  
Κατα πας. Isocr.
9. Through (as to pour any thing through) or up the nostrils,  
Κατα ριν. Hom.
10. On (as to walk on) the mountain,  
Κατ' ουρος. Hom.

11. In your throat,  
Κατα βροχθος. Theocr.
12. Over (as a bird flies over) the sea,  
Κατα θαλασσα. Ælian.
13. Against (an oration against) Ctesiphon,  
Κατα Κτησιφων. Æschin.

*With a Dative Case.*

1. Down from (as blood drops from) them,  
Καθ' ού. Hesiod.
2. Down from the mountains (as a torrent is poured),  
Κατ' ορος. Soph.

*With an Accusative Case.*

1. Within the house,  
Κατ' οικος. Soph.
2. In, through, or amongst the army,  
Κατα στρατος. Soph.
3. Both by land, and by sea,  
Και κατα γη, και κατα θαλασσα. Isocr.
4. Every day, or daily,  
Καθ' ἑκαση ἡμερα. Isocr.
5. In (as to be in the) streams of a river,  
Κατα ῥεεθρον. Hom.
6. Greater than belongs to man,  
Μειζων ἢ κατ' ανθρωπος. Isocr.
7. According to, or as it is told in the fable,  
Κατα μυθος. Lucian.
8. Upon (as to strike upon) the breast,  
Κατα σηνθος. Hom.
9. The things which concern Arion; or the stories  
of what befel Arion,  
Τα καθ' ὁ Αριων. Lucian.
10. Through

10. Through compassion, or in pity,  
Κατ' ελεος. Lucian.
11. The affairs of the city,  
Τα καθ' ἡ πόλις. Isocr.
12. By some fate, or another (we must die),  
Κατα τις δαιμων. Ælian.
13. According to custom,  
Κατα το εθος. Thucyd.
14. Agreeably to your mind,  
Καθ' ὁ νοος. Herodot.
15. As far as was in my power,  
Ὅσον ἦν κατ' ἐμῇ δυνάμει. Isocr.
16. By force,  
Κατα κρατος. Isocr.
17. As to, or in (as to be angry in) one's mind,  
Κατα θυμος. Isocr.
18. (Separate them) by clans, and by tribes,  
Κρίνει κατα φυλον, και κατα φρετη. Hom.
19. (To arrange) in due order,  
Κατα κοσμος. Hom.
20. Over (as to wander over) the fields,  
Κατ' αγρος. Hom.
21. In season, or in due time,  
Κατα καιρος. Thucyd.
22. Pausanias and Themistocles,  
Το κατα Πανσανιας, και Θεμιστοκλης. Thucyd.
23. By little and little,  
Κατα μικρα. Ælian.
24. The domestics,  
Οἱ καθ' ἡ οικια. Ælian.
25. (Induced) by hatred,  
Κατ' εχθρα. Thucyd.
26. To follow,  
Ιεναι κατα ποδες. Thucyd.
27. (To make a separate peace) for themselves,  
Καθ' οὐ αυτος. Isocr.

28. (Wars have been terminated, not) according to the forces, but according to the justice of the cause,  
 Ου καθ' ἡ δύναμις, ἀλλὰ κατὰ τὸ δίκαιον. Isocr.
29. (Not to mention every thing) individually,  
 Καθ' ἑκάστων. Isocr.
30. According to my opinion, or as I judge,  
 Κατ' ἐμῆ κρίσιν. Ælian.
31. Want of daily provisions,  
 Ἐνδεία τῶν καθ' ἡμέραν. Isocr.
32. Hastily,  
 Κατὰ σπουδῇ. Thucyd.

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*Μετα, with a Genitive Case.*

1. In company with the gods,  
 Μετα Θεός. Plato.
2. With boldness, or boldly speaking,  
 Μετα παρρησία. Demosth.
3. With, or by means of violence,  
 Μετα βία. Isocr.
4. With this administration; or adopting this administration,  
 Μεθ' οὗτος πολιτεία. Isocr.
5. (To speak) with the same intention,  
 Μεθ' ἡ αὐτὴ διανοία. Isocr.
6. (To acquire) by many dangers,  
 Μετα πολλὸς κίνδυνος. Isocr.
7. To make for; or be on the side, and in favour of those who are willing to praise,  
 Εἶναι μεθ' ὁ βουλομενὸς ἐπαινεῖν. Isocr.
8. He acted in conjunction with one or other of us,  
 Μεθ' ἑκατέρου γεγενεν. Isocr.
9. Learning is attended with sorrow,  
 Μετα λυπὴ ἡ μαθησις. Aristot.
10. They



10. They lie in a state of oblivion, i.e. so as to be forgotten,

Μετα ληθη κεινται. Xen.

11. Amongst the stars, i.e. situated in the midst of them,

Μετ' αστρον. Eurip.

*With a Dative Case.*

1. In (as work taken in) the hands,

Μετα χειρ. Theocr.

2. Amongst (as to be intermixed amongst) the Trojans,

Μετα Τρωας. Hom.

3. With (as to fight with, i.e. against) the men,

Μετ' ανηρ. Hom.

4. In his breast,

Μετα φρεν. Hom.

*With an Accusative Case.*

1. After an interval of time,

Μετα χρονος. Lucian.

2. After (as to be second to) the companion,

Μεθ' εταιρος. Hom.

3. After, i.e. after the end of life,

Μετα βιος. Lucian.

4. Since the peace has been made,

Μεθ' η ειρηνη. Demosth.

5. Unto (as to go unto) the people,

Μετα λαος. Hom.

6. Next to Pan (i.e. Pan shall have the first, you the second),

Μετα Παν. Theocr.

7. To (as to return back to) you,

Μετα συ. Hom.

8. He went in pursuit of, i.e. to attack Xanthus,  
Βη μετα Ξανθος. Hom.
9. Agreeably, or conformably to my will,  
Μετ' εμον κηρ. Hom.
10. In, or amongst, the multitude,  
Μεθ' όμιλος.
11. To go after,—i.e. in order to gain prizes,  
Ελθειν μετ' αεθλον. Hom.
12. Upon the fame—i.e. after he had heard,  
Μετα κλεος. Hom.
13. To go after the footsteps of another,  
Μετ' ιχνιον βαιειν. Hom.
14. Within the compass of a day,  
Μεθ' ήμερα. Æschin.

*Παρα, with a Genitive Case.*

1. From—i.e. sent from a man,  
Παρ' ανηρ. Soph.
2. From—i.e. arising from my art,  
Παρα τεχνη. Lucian.
3. By, or near, rocks,  
Παρα πετρα. Soph.
4. From or by (as learning any thing from) you,  
Παρα συ. Lucian.
5. From (as fleeing from) the ships,  
Παρα νηυσ. Hom.
6. From the gods (as any thing given from or by them,  
Παρ' ό Θεος. Isocr.
7. That which is present with, or belongs to us,  
Το παρα πους. Pind.

*With a Dative Case.*

1. To, or near, the banks,  
Παρ' οχθη. Soph.
2. The first among the shepherds,  
Παρα ποιμην πρωτος. Theocr.
3. At (as to continue at) the ships,  
Παρα νηυς. Hom.
4. (Living in friendship) with his father,  
Παρα πατρη. Hom.
5. It remains with, or is in your power,  
Παρα συ. Hom.
6. According to my judgment, or as it appears to  
me being judge,  
Παρ' εγω κριτης. Ælian.
7. Taught by the son (of Mercury),  
Διδασκομενος παρα παις. Theocr.
8. Living in, with, or under a kingly government,  
Παρα τυραννις. Pind.
9. At, or under, my feet,  
Παρα πους. Theocr.

*With an Accusative Case.*

1. In life, or present with life,  
Παρα βιος. Lucian.
2. Contrary to (i. e. so as to violate the terms of)  
the peace,  
Παρ' ειρηνη. Demosth.
3. By, or near, the door,  
Παρα θυρα. Lucian.
4. During the time of drinking,  
Παρα ποτος. Ælian.
5. Unto (as to admit any one to see) him,  
Παρ' αυτος. Ælian.

6. Whilst the facts themselves were committing,  
     Παρ' αὐτο το πραγμα. Demosth.
7. Throughout the whole way,  
     Παρα πασα' ὁδος. Isocr.
8. Contrary to expectation; or, otherwise than  
     expected,  
     Παρ' ελπις. Thucyd.
9. Beyond our ability, i.e. even more than we  
     could well do,  
     Παρα δυναμις. Thucyd.
10. By means of, or in consequence of, his neglect,  
     Παρ' ἡ αμελεια. Thucyd.
11. He was within a night of taking it,  
     Εγενετο λαβειν παρα νυξ. Thucyd.
12. Unto (as to send ambassadors unto) the king,  
     Παρα βασιλευς. Thucyd.
13. (To throw down any thing) at one's feet,  
     Παρα πους. Ælian.
14. On (as to strike one on) the shoulder,  
     Παρ' ὤμος. Hom.
15. He went along the shore,  
     Βη παρα θιν. Hom.
16. More than could be expected from the time of  
     their age,  
     Ἠλικιας παρα χρονος. Pind.
17. Unseasonably,  
     Παρα καιρος. Pind.

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Περι, with a Genitive Case.

1. With respect to his businesses,  
     Περι πραγμα. Isocr.
2. For (as to fight for, or in defence of) his country,  
     Περι πατρα. Hom.
3. About



3. About (as to dispute about) the rights of a country,  
Περι τα πατρια. Isocr.
4. About (as to write about or concerning) old age,  
Περι γηρας. Ælian.
5. For (as to contend for) victory,  
Περι νικη. Isocr.
6. For (i.e. in order to obtain as a prize) a tripod,  
Περι τριπους. Hom.
7. About (as to enquire about) his father,  
Περι πατηρ. Hom.
8. (I am grieved) on account both of myself and all you,  
Περι τ' αυτος και περι πας. Hom.
9. (A vine was extended) round about the cave,  
Περι σπεις. Hom.
10. To be honoured above, or more than, all men,  
Τετιμησθαι περι πας. Hom.

*With a Dative Case.*

1. About (as to twist a chain about) the hands,  
Περι χειρ. Hom.
2. About (as a garment is fastened about) the breasts,  
Περι σθηθος. Hom.
3. He is delighted with what he is twining,  
Περι πλεγμα γαθει. Theocr.
4. Round about, or near to, or at the gates,  
Περι πυλη. Hom.
5. About or round a spear (as the hand grasps by taking hold of it all around),  
Περι εγχος. Hom.

6. He was afraid for Menelaus, i.e. lest Menelaus should be in danger,  
Εδεισεν περι Μενελαος. Hom.
7. Near to and in defence of its young ones,  
Περι τεκος. Hom.
8. He was angry from his heart, or earnestly,  
Εχολωθη περι κηρ. Hom.
9. (To have courage) in their breasts,  
Περι φρην. Hom.
10. The dew on the ears of corn,  
Περι σαχυς εερση. Hom.
11. Fighting for, or in defence of, his possessions,  
Περι κτεαρ. Hom.

*With an Accusative Case.*

1. About (as to be earnest about) the war,  
Περι πολεμος. Isocr.
2. About (i.e. surrounding) the country,  
Περι πατρις. Isocr.
3. Those who are employed in philosophy, i.e. philosophers,  
Οι περι η φιλοσοφια οντες. Isocr.
4. The war which was made against Attica,  
Πολεμος ο περι η Αττικη. Isocr.
5. With respect to our affairs,  
Περι πρηγμα. Herodot.
6. Pisander and his colleagues,  
Οι περι ο Πεισανδρος. Thucyd.
7. Against (as to act unjustly against) their citizens,  
Περι πολιτης. Isocr.
8. About (as any thing happening about) those times,  
Περ' εκεινος ο χρονος. Isocr.
9. (To offend) against the gods,  
Περι θεος.

10. Near

10. Near to the walls,  
Περι το τειχος. Ælian.
11. About the time the forum is full (i. e. between  
nine and mid-day),  
Περι πληθουσα αγορα. Ælian.
12. (To be stationed) about the entrance, or ap-  
proach,  
Περι προσβολη. Thucyd.
13. About, i. e. to the number of about, fifty,  
Περι πεντηκοντα. Isocr.
14. About (as down growing about) the mouth and  
temples,  
Περι σωμα, ὁ κροταφος τε. Theocr.
15. About (as to tie any thing round about) the top,  
Περι ριον. Hom.
16. (To keep guard) about or amongst the sheep,  
Περι μηλον. Hom.
17. They were busied about their suppers,  
Περι δορπον πονεοντο. Hom.
18. (They placed the victim) at the altar,  
Περι βωμος. Hom.
19. They walked round about the trench,  
Περι βοθρος εφοιτων. Hom.

---

*Προ, with a Genitive Case.*

1. For these reasons,  
Προ τοδε. Soph.
2. For (i. e. instead of) your son,  
Προ παις. Eurip.
3. Before (as any thing placed in sight of) the eyes,  
Προ οφθαλμος. Lucian.

4. For

4. For (i.e. in defence of) the Greeks,  
Προ Αχαιοις. Hom.
5. Previously to the war,  
Προ ὁ πολεμος. Isocr.
6. Standing before the gates,  
Προ πυλη. Hom.
7. That which is present,  
Το προ πους. Pind.
8. (A little) before morning,  
Προ ἡ ἑως. Thucyd.
9. (They would have used this) rather than that,  
Προ οὗτος. Thucyd.
10. They had proceeded on their way,  
Εγενοντο προ ὁδος. Hom.
11. (I should prefer this man) before all riches,  
Προ παν χρημα (προτιμησαιμην). Xen.

*Προς, with a Genitive Case.*

1. (I beseech you) in the name of the gods,  
Προς Θεος. Soph.
2. With justice, or propriety,  
Προς δικη. Soph.
3. It belongs to, or it is part of, the base,  
Προς κακοι. Soph.
4. From (as given from, or by) a man,  
Προς ανηρ. Soph.
5. On my mother's side,  
Προς μητηρ. Lucian.
6. From (as to gain any thing from) you,  
Προς συ. Soph.
7. By (as devoured or torn by) birds,  
Προς οιωνος. Soph.



8. To make for, or to be in favour of, the enemies,  
Προς οἱ πολεμιοι. Thucyd.
9. (Seeking honour for Menelaus) from the  
Trojans,  
Προς Τρως. Hom.
10. (I swear) in the presence both of the blessed  
gods and mortal men,  
Προς τε Θεος μακαρ, προς τε θνητος ανθρωπος.  
Hom.
11. (I hear things spoken) by or from the Trojans,  
Προς Τρως. Hom.
12. (Situating) towards or near the sea,  
Προς ἅλς. Hom.
13. They are under the protection of Jupiter,  
Προς Ζευς εισιν. Hom.
14. Amongst men,  
Προς ανθρωπος. Pind.
15. (To drive away destruction) from his country,  
Προς πατρα. Pind.
16. (You speak by no means) as becomes you,  
Προς συ. Xen.

*With a Dative Case.*

1. At, or near, the gate,  
Προς πυλη. Soph.
2. Besides, i.e. added to these calamities,  
Προς συμφορα. Isocr.
3. Upon (as to sprinkle any thing upon) the  
ground,  
Προς ουδος. Hom.
4. At my head (so as to support it),  
Προς κεφαλη. Theocr.

5. In,

5. In, at, or amongst the army,  
 Προς στρατος. Soph.

*With an Accusative Case.*

1. Unto, or in the hearing of, many,  
 Προς πολλος. Soph.
  2. Into anger,  
 Προς οργη. Soph.
  3. For these purposes,  
 Προς τουτο. Soph.
  4. For pleasure, i. e. so as to give pleasure,  
 Προς ηδονη. Soph. and Demosth.
  5. In anger, or angrily,  
 Προς οργη. Soph.
  6. Unto, or towards home,  
 Προς οικος. Soph.
  7. Against me, i. e. in reproach to me,  
 Προς εγω. Lucian.
  8. For, i. e. in order to create fragrance,  
 Προς ευωδια. Ælian.
  9. By force,  
 Προς βια. Soph.
  10. Opportunely,  
 Προς καιρος. Soph.
  11. To contend with or against them,  
 Προς εκεινος διαγωνισασθαι. Isocr.
  12. Upon, or about (as to write about the subject of) a deposit,  
 Προς παρακαταθηκη. Isocr.
  13. Towards the pursuit of virtue,  
 Προς αρετη. Isocr.
  14. At (so as to be affected at) the heat,  
 Προς το θαλπος. Lucian.
15. By

15. By (so as to be carried away by) the wind,  
Προς ὁ ανεμος. Lucian.
16. By (as to judge of happiness by comparing it  
with) money,  
Προς αργυριον. Isocr.
17. With respect to the Barbarians,  
Προς οἱ βαρβαροι. Isocr.
18. In answer to these things,  
Προς τουτο. Herodot.
19. (To make an alliance) with the Barbarians,  
Προς οἱ βαρβαροι. Isocr.
20. They used it to serve as a trophy,  
Προς το τροπαιον εχρησαντο. Thucyd.
21. They coincided with their opinion; or were well  
disposed towards them,  
Εβασαν εκεινων προς ἡ γνωμη. Thucyd.
22. (They change their opinions) according as events  
happen,  
Προς ζυμφορα. Thucyd.
23. In the conference which he held with Crito,  
Συνουσια τη προς Κριτων. Ælian.
24. They were intent on sacrificing,  
Προς ἡ ιερουργια ησαν. Ælian.
25. The anemone is not to be compared with roses,  
Ου συμβλητ' εσιν ανεμωνα προς ροδον. Theocr.
26. (All things are serene) towards the prosecuting of;  
or, for the purpose of prosecuting the voyage,  
Προς πλοος. Theocr.
27. I go to Olympus,  
Ειμι προς ὁ Ολυμπος. Hom.
28. Most experienced in the enterprises of war,  
Εμπειροτατος των προς ὁ πολεμος κινδυνων.  
Isocr.
29. (To give sentence) agreeably to truth,  
Προς αληθεια. Lucian.

*Συν, with a Dative Case.*

1. With justice, or justly (as to do all things justly),  
    Συν δικη. Eurip.
  2. Through envy and clamour,  
    Συν φθονος και βοη. Soph.
  3. Together, or at the same time, with you,  
    Συν συ. Soph.
  4. In a pleasant manner,  
    Συν ηδονη. Ælian.
  5. Epeus formed it with or by (the help of) Minerva,  
    Επειος εποησεν συν Αθηνη. Hom.
  6. The gods will be on our side,  
    Θεοι συν εγω εσονται. Xen.
- 

*Ὑπερ, with a Genitive Case.*

1. On the earth,  
    Ὑπερ γη. Lucian.
2. For, i.e. in defence of their country and children,  
    Ὑπερ πατρις και παις. Lucian.
3. Above (as standing above) the houses,  
    Ὑπερ μελαθρον. Soph.
4. For the sake of glory,  
    Ὑπερ η̄ δοξα. Isocr.
5. For, i.e. for the interest of the Barbarians,  
    Ὑπερ οἱ βαρβαροι. Isocr.
6. For me, i.e. in my place or stead,  
    Ὑπερ εγω. Lucian.

7. About



7. About (as to dispute about) some few days,  
     'Υπερ ὀλιγη ἡμερα. Ælian.
8. (To choose death) in exchange for pains,  
     'Υπερ πονος. Ælian.
9. For, i.e. in order to continue slavery,  
     'Υπερ δουλεια. Isocr.
10. For (i.e. to negotiate as an ambassador for) his  
     country,  
     'Υπερ πατρις. Ælian.
11. (To offer sacrifice) for, or in the name of the  
     Greeks,  
     'Ρεξαι ὑπερ Δαναοι. Hom.
12. (Beseech him by the love which he has) for his  
     father and mother,  
     'Υπερ πατρη και μητηρ λισσει. Hom.
13. Above (as to strike above) the ear,  
     'Υπερ ουας. Hom.
14. Over (as a spear flying over) the back,  
     'Υπερ νωτος. Hom.
15. Over (i.e. having passed over to the farther side  
     of) the river,  
     'Υπερ ποταμος. Hom.
16. (The dream stood) at or above his head,  
     Στη ὑπερ κεφαλη. Hom.
17. The fire burning on or above his head (i.e. the  
     light reflected from his helmet),  
     Πυρ ὑπερ κεφαλη δαιομενον. Hom.
18. About, concerning, or making mention of Hiero,  
     'Υπερ 'Ιερων. Pind.
19. As to what concerns this time, or for this time,  
     'Υπερ ὁ χρονος οὗτος. Plato.

*With an Accusative Case.*

1. Beyond expectation; i.e. more than expected,  
'Υπερ ελπις.
  2. They thought our city more powerful than it really was,  
(Ενομισαν πολιν μειζω) ὑπερ δυναμεις. Thucyd.
  3. Contrary to my fate; or, before the time appointed by fate,  
'Υπερ αῖσα. Hom.
  4. Contrary to, or in transgression of, the treaties,  
'Υπερ ὅρκιον. Hom.
  5. (Men bring evils on themselves) beside what fate appoints,  
'Υπερ μορος. Hom.
  6. (The spear came) over the shoulder,  
'Υπερ ὤμος. Hom.
  7. By means of; or on account of; or occasioned by the offence,  
'Υπερ ἀμπλακία. Pind.
- 

*'Υπο, with a Genitive Case.*

1. Under (as situated under) the earth,  
'Υπο χθων. Hom.
2. By reason of its smoothness,  
'Υπο λειοτης. Lucian.
3. Through a principle of hatred, or from motives of hatred,  
'Υπο μισος. Lucian.
4. By (as occasioned by) thunder,  
'Υπο βροντη. Hom.
5. By (as any thing possessed by) enemies,  
'Υφ' οἱ ἐχθροί. Isocr.
6. (Killed)

6. (Killed) by his son or by his wife,  
     'Υφ' ὁ παῖς, ἢ ὑφ' ἡ γυνή. Lucian.
7. Deliver from under the mist,  
     'Ρυσαι ὑπ' ἡρ. Hom.
8. (Sustaining toil) under or by labours,  
     'Υπ' αἰθλον. Hom.
9. (To strike) under the cheek and ear,  
     'Υπο γναθμός καὶ οὐας. Hom.
10. Under, as to resound under, one's feet,  
     'Υπο πους. Hom.

*With a Dative Case.*

1. Under, i.e. subject to the Lacedæmonians,  
     'Υπο Λακεδαιμόνιοι. Isocr.
2. Under, i.e. under the sanction of a law,  
     'Υπο νόμος. Lucian.
3. Under (as to fall under) the axle-trees,  
     'Υπ' ἀξων. Hom.
4. Under (as to be subdued under) the hands,  
     'Υπο χεῖρ. Lucian.
5. Under (as to be buried under) the sand,  
     'Υφ' ἡ ψάμμος. Lucian.
6. Under (as to be educated by, or under) the Art  
     Statuary,  
     'Υφ' ἡ Ἑρμογλυφικὴ (τεχνή). Lucian.
7. We instruct by means of Comedies and Tra-  
     gedies,  
     Παίδευομεν ὑπο Κωμῶδια καὶ Τραγῶδια.  
     Lucian.
8. Under (as soldiers under) arms,  
     'Υφ' ὅπλον. Thucyd.
9. Under (as a footstool under) the feet,  
     'Υπο πους. Hom.
10. Under

10. Under (as living at the foot of or vicinity of) Tmolus,  
'Υπο Τμωλος. Hom.
11. Under (as to be concealed under the circumference of) his shield,  
'Υπ' ασπιδος. Hom.
12. Under (as to shed tears under) the eye-brows,  
'Υπ' οφθους. Hom.
13. Under (as to be brought up under or by the care of) a mother,  
'Υπο μητρεως. Hom.

*With an Accusative Case.*

1. Under, i.e. in subjection to their hand,  
'Υπο χειρ. Soph.
2. Under (as to sink under) the sea,  
'Υπο ποντος. Hom.
3. In the time of peace,  
'Υφ' η ειρηνη. Isocr.
4. During the continuance of my anger,  
'Υπο μνηθιμος. Hom.
5. Under (as to be situated under, or below) Attica,  
'Υφ' η Αττικη. Isocr.
6. Under (as to strike under) the breast,  
'Υπο το σενον. Lucian.
7. At night; or, at the beginning of night,  
'Υπο νυξ. Thucyd.
8. Under (as to come under, or close to) the city,  
'Υπο πτολιδος. Hom.
9. Under (as to drive cattle under or into) a cave,  
'Υπο σπεος. Hom.
10. About the very same time,  
'Υφ' οι αυτοι χρονοι. Thucyd.



## Adverbs exemplified.

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*Αγχι, with a Genitive Case.*

1. Near the water,  
Αγχι ὕδαρ. Hom.
2. Near the sea,  
Αγχι θαλασσα. Hom.

*With a Dative Case.*

1. Near them,  
Αγχι οὐ. Hom.
  2. Near you,  
Αγχι τυ. Hom.
- 

*Ἄλιν, with a Genitive Case.*

1. Enough of these things,  
Ἄλιν οὗτος. Xen.
  2. Enough meat,  
Ἄλιν βορην. Herodot.
  3. Enough conversation,  
Ἄλιν ὁ λόγος. Polyæn.
- 

*Ἀμα, with a Dative Case.*

1. Together with the day, i.e. at day-break,  
Ἀμα ἡ ἡμερα. Xen.

E

2. Together

2. Together with an incursion,  
Ἄμα ἡ ἐπιδρομή. Thucyd.
  3. Together with its water,  
Ἄμα το ὕδωρ. Herodot.
- 

*Ἀνευ, with a Genitive Case.*

1. Without arms, i.e. not having arms,  
Ἀνευ ὅπλα. Xen.
  2. Without lamentation, i.e. unlamented,  
Ἀνευ οἰμωγῇ. Thucyd.
  3. Without war,  
Ἀνευ πολέμος.
  4. Without parents,  
Ἀνευ τοκευς. Soph.
  5. Without your counsels, i.e. without your having  
given counsels,  
Ἀνευ το σὸν βουλευμα. Herodot.
- 

*Ἀπανευθε, with a Genitive Case.*

1. Apart, or at a distance from the fight,  
Ἀπανευθε μάχῃ. Hom.
  2. Apart from the gods,  
Ἀπανευθε θεός. Hom.
- 

*Ἀτερ, with a Genitive Case.*

1. Without having received gifts,  
Ἀτερ δῶρον. Hom.
2. Without

2. Without burial, i. e. unburied,  
Ατερ ταφη. Soph.
  3. Without shame,  
Ατερ αισχυνη. Soph.
- 

*Αχρει, with a Genitive Case.*

1. To this very day,  
Αχρει ή τημερον ήμερα. Demosth.
  2. Till very late in the evening,  
Αχρει μαλα κνεφας. Hom.
- 

*Διχα, with a Genitive Case.*

1. Separately from the body,  
Σωμα διχα. Xen.
  2. Without them,  
Διχα κεινος. Soph.
  3. Without your opinion,  
Διχα γνωμη. Soph.
- 

*Εγγυς, with a Genitive Case.*

1. Near the sea,  
Εγγυς αλς. Hom.
2. Near his companions,  
Εγγυς εταιρος. Hom.
3. Near to, i. e. affected by calamities,  
Εγγυς ή συμφορα. Isocr.

*Ἐκας, with a Genitive Case.*

1. Far from Argos,  
Ἐκας Ἀργος. Hom.
  2. Far from our country,  
Ἐκας πατρίς. Hom.
- 

*Ἐκατι, with a Genitive Case.*

1. On account of your virtue,  
Ἀρετῇ ἑκατι. Soph.
  2. For the sake of gain,  
Κερδὸς ἑκατι. Aristoph.
- 

*Ἐκτος, with a Genitive Case.*

1. Out of, or not affected by, misfortunes,  
Ἐκτος πῆμα. Soph.
  2. Beyond our expectations,  
Ἐκτος δοκῆμα. Eurip.
  3. At the outside of the mansion,  
Δαμα ἐκτος. Hom.
  4. From out of—(as to come from out of) a tent,  
Σκηνῇ ἐκτος. Eurip.
- 

*Ἔνεκα, with a Genitive Case.*

1. On your daughter's account,  
Θυγατρὶ ἔνεκα. Eurip.

2. For



2. For the sake of life,  
Ψυχῇ ἐνεκα. Isocr.
  3. For Cyrus's sake,  
Κυρος ἐνεκα. Xen.
  4. For the purpose, or sake of guarding,  
Φυλακῇ ἐνεκα. Xen.
- 

*Εντος, with a Genitive Case.*

1. Into the house,  
Μελαθρα εντος. Eurip.
  2. Within the space of three years,  
Εντος τρια ετη. Isocr.
  3. Within the Isthmus,  
Εντος Ισθμος. Thucyd.
- 

*Εξω, with a Genitive Case.*

1. Out of the reach of blame,  
Εξω αιτια. Soph.
  2. Beyond belief; or incredible,  
Εξω πισις. Lucian.
  3. Out of (as to take from out of) a chariot,  
Οχηματα εξω. Eurip.
  4. Out of (as to go out of) the house,  
Εξω οικoi. Eurip.
- 

*Εσω, with a Genitive Case.*

1. Into the house,  
Δωματα εσω. Eurip.
2. In heaven,  
Ουρανος εσω. Eurip.

Κρυφα,

*Κρυφα, with a Genitive Case.*

1. Without the knowledge of the confederates,  
Κρυφα ὁ ζυμμαχος. Thucyd.
  2. Without the knowledge of the Athenians,  
Κρυφα ὁ Αθηναιος. Thucyd.
- 

*Λαθρα, with a Genitive Case.*

1. Without her husband's knowledge,  
Λαθρα ὁ ανηρ. Xen.
  2. Without the knowledge of each other,  
Λαθρα ἑκατερος. Xen.
- 

*Μεχρι, with a Genitive Case.*

1. As far as the sea,  
Μεχρι θαλασσα. Xen.
  2. To this time,  
Μεχρι ὀδε. Xen.
  3. Unto, i.e. to the very point of death,  
Μεχρι απαγορευσις. Lucian.
- 

*Πελας, with a Genitive Case.*

1. Near the house,  
Δομοι πελας. Eurip.
2. Near the shore,  
Ακτη πελας. Eurip.

Περα,

*Περα, with a Genitive Case.*

1. Contrary to justice; i.e. in transgression of it,  
Περα δικη. Soph.
  2. Contrary to the laws,  
Περα ὁ νομος. Soph.
- 

*Πλην, with a Genitive Case.*

1. Except the soul,  
Πλην ψυχη. Xen.
  2. Except you,  
Πλην συ. Soph.
  3. Except Achilles,  
Πλην Αχιλλευς. Soph.
- 

*Ποι, πη, που, όπου, or ὅποι, with a Genitive Case.*

1. In what land,  
Ὅποι γη. Soph.
2. In what a situation of mind,  
Ὅποι γνωμη. Soph.
3. To what words?  
Ποι λογος; Soph.
4. In what a state of mind?  
Πε φρενες; Soph.

*Ποῖρῳ, with a Genitive Case.*

1. Far from the truth of facts,  
Ποῖρῳ πραγμα. Isocr.
  2. Far removed from, or from being concerned  
with, political affairs,  
Ποῖρῳ τα πολιτικά πραγματα. Isocr.
  3. Far distant from Troy,  
Ποῖρῳ Τροια. Eur.
- 

*Προσθε, Προσθεν, or Εμπροσθεν, with a Genitive Case.*

1. Before (as to place any thing in sight of, and  
close to) Achilles,  
Προσθεν Αχιλλευς. Hom.
  2. Before (as to hold a shield before) the breast,  
Προσθε σερνον. Hom.
  3. Before (as to fight before, or in defence of)  
parents,  
Προσθε τοκευς. Hom.
  4. To be beforehand, so as to direct events,  
Εμπροσθεν ειναι το πραγμα. Demosth.
- 

*Προσω, with a Genitive Case.*

1. Advancing far in that art,  
Χωρων προσω ἡ τεχνη. Ælian.
2. Beyond what language can express,  
Λογος προσω. Eur.
3. Far from the city,  
Προσω αςυ. Eur.

Σχεδον,



*Σχεδον, with a Genitive Case.*

1. He came very near him,  
Σχεδον αυτος. Hom.
  2. Near Achaia,  
Σχεδον Αχαιῖς. Hom.
- 

*Τηλε and Τηλς, with a Genitive Case.*

1. Far from your friends,  
Τηλε φιλος. Hom.
  2. Far from the ship,  
Τηλε νηυς. Hom.
  3. Far from Achaia,  
Τηλς Αχαιῖς. Hom.
- 

*Χωρις, with a Genitive Case.*

1. Without my assistance,  
Εγω χωρις. Eurip.
2. Apart from your daughter,  
Παρθενος χωρις. Eurip.
3. Without labour,  
Πονος χωρις. Soph.

## OBSERVATIO.

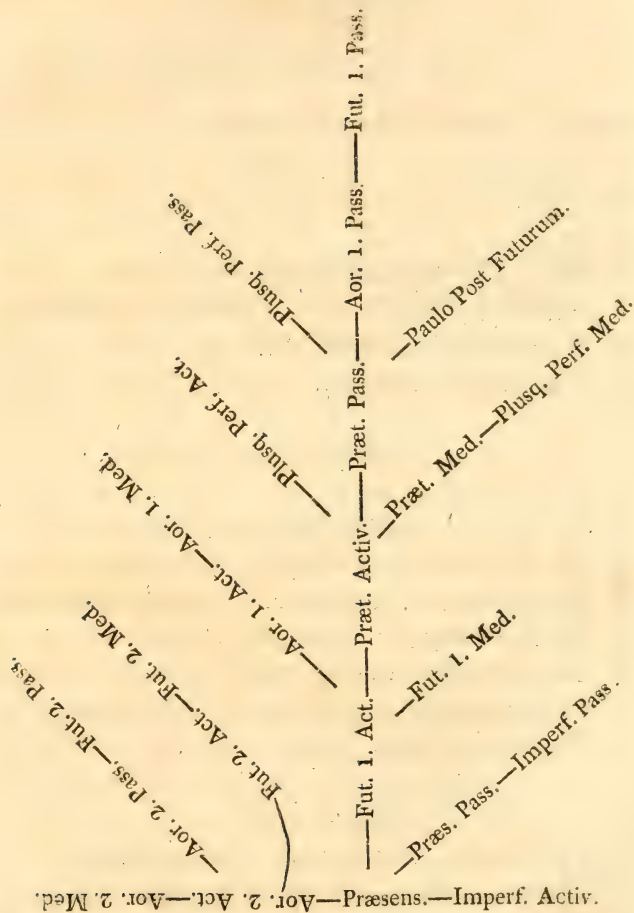
Ad Naturam Sermonis priscam spectandam, atque adeo etiam ad ea, quæ Nos hic tradimus, ad ea, inquam, nemini patet aditus, nisi qui prima Linguæ Græcæ rudimenta, maximè autem *Conjugandi*, (ut vocant,) et *Tempora* e Temporibus legitimo ordine deducendi, rationes Puer tenaci memoriâ combiberit; adeò ut nullo tempore ea sibi elabi patiatur. Hæc qui Puer neglexerit aut Adolescentior, vir factus in scriptoribus Græcis legendis versatissimus, ubique locorum hæret, sæpe pedem offendit ad minimos scrupulos, et in parvis gravitèr labitur.

*Valckenærii Observationes ad Origines Græcas.*

---

The Connexion of Greek Tenses one with another, and the derivation of all from the Present Indicative, are commonly exhibited by drawing them out in a form somewhat resembling a Tree, according to the plan described in the opposite page.

Synopsis Græcorum Temporum  
 Quæ alia ex aliis derivantur,  
 Ut e Radice Truncus,  
 E Trunco Rami Arboris enascuntur.



## Examples of Verbs, in the Active, Passive, and Middle Voices.

### *Active Voice.*

#### Indicative Mood.

##### *Present Tense.*

1. I wonder, θαυμαζω. Xen.
2. Thou dost transact,πραττω. Xen.
3. He doth hear, ακρω. Demosth.
4. We send, πεμπω. Xen.
5. Ye think, νομιζω. Xen.
6. Ye suffer (dual), πασχω. Eur.
7. They teach, διδασκω. Xen.

##### *Imperfect.*

1. I was weeping, or did weep, δακρυω. Lucian.
2. Thou wast teaching, διδασκω. Xen.
3. He did say, λεγω. Xen.
4. We plundered, αρπαζω. Thucyd.
5. Ye fled (dual), αποφευγω. Soph.
6. Ye persuaded, πειθω. Xen.
7. They were leaving (dual), λειπω. Eur.
8. They did rejoice, χαιρω. Xen.

##### *1st Future.*

1. I shall omit, παραλειπω. Demosth.
2. Thou wilt shew, δηλωω. Demosth.

3. He



3. He shall place, *ταττω*. Xen.
4. We will lead, *αγω*. Xen.
5. Ye shall attempt, *επιχειρω*. Xen.
6. They will bid, *κελευω*. Xen.
7. They will make bloody (dual), *αιματτω*. Eur.

*Præter-perfect.*

1. I have taken care, *φροντιζω*. Xen.
2. Thou hast done, *ποιεω*. Xen.
3. Thou hast protected, and dost still protect, *αμφιβαινω*. Hom.
4. We have admired, and do still admire, *θαυμαζω*. Xen.
5. Ye have, and do overcome, *κρατεω*. Plato.
6. They have sworn falsely, *επιορκεω*. Xen.

The third, fourth, and fifth examples here given, exactly express the force of the Præter-perfect Tense, which connects the past with the present. This tense is particularly used by Orators.

*Præter-pluperfect.*

1. I had deceived, *εξαπαταω*. Xen.
2. He had struck, *βαλλω*. Hom.
3. I had benefited, *ωφελεω*. Plato.
4. They died, *θνησκω*. Thucyd.
5. They had composed, *ποιεω*. Plato.
6. He had written, *γραφω*. Epict.
7. They had learnt, *μανθανω*. Xen.

*1st Aorist.*

1. I feared, *δειδω*. Plato.
2. You wrote, *γραφω*. Xen.
3. He nodded, *νευω*. Plato.

4. We

4. We persuaded, *πειθω*. Xen.
5. Ye heard, *ακρω*. Xen.
6. They taught, *διδασκω*. Xen.
7. They changed, *αλλαττω*. Eur.

*Note.*

The first Aorist is much used by Historians.

The common mode of distinguishing between the times expressed by the Præter-perfect and first Aorist, is by an illustration of this kind, “*γεγραφα*, I have written”—“*εγραψα*, I wrote;” or, as in the French language, “*J’ai fait*, I have made or done,”—“*Je fis*, I made or did.”

The examples of this Aorist cited above, express its reference to time past, but do not determine whether a long or short period has intervened since the action was done. It is however to be observed, that this tense is found in different authors to imply not *past time alone*, but *present* and *future* also. But its usage in this wide acceptation is not arbitrary : it then only takes place, when the circumstance mentioned is such, as that its effect still continues, and will not cease to prevail.

See LENNEP *de Analogia Græcæ Linguæ*, Cap. 5. and *Animadversiones ad Lennep*, by SCHEIDIUS. See also HOOGEVEEN’S edition of VIGER *de Idiotismis*, C. 5. S. 3. R. 11.

*2d Aorist.*

1. I fled, *φευγω*. Polyæn.
2. Thou diedst, *αποθνησκω*. Herodot.
3. He hath received, *λαμβανω*. Plato.
4. We have left, *καταλειπω*. Xen.
5. Ye have learned, *μανθανω*. Xen.
6. They made an incursion, *εισεαλλω*. Thucyd.
7. They came (dual), *ερχομαι*. Eur.

Passive

## Passive Voice. Indicative Mood.

### *Present Tense.*

1. I am sent away, *αποπεμπω*. Herodot.
2. You are named, *ονομαζω*. Lucian.
3. He is rejoiced, *ευφραϊνω*. Eurip.
4. We are governed, *αρχω*. Xen.
5. Ye are nourished, *τρεφω*. Xen.
6. They are reckoned, *νομιζω*. Xen.

### *Imperfect.*

1. It was remembered and mentioned, *μνημονευω*.  
Thucyd.
2. They were destroyed, *διαφθειρω*. Thucyd.
3. He was admired, *θαυμαζω*. Polyæn.
4. They were killed, *κτεινω*. Polyæn.
5. He was thrown down a precipice, *κατακρημνιζω*.  
Polyæn.
6. They were taken alive, *ζωγρευω*. Polyæn.
7. It was prolonged, *μηκυνω*. Thucyd.
8. They were pressed, *πιεζω*. Thucyd.

### *Præter-perfect.*

1. It has been decreed, *κυρωω*. Lucian.
2. They have been chosen, *αίρω*. Xen.
3. It has been done, *πραττω*. Isocr.
4. It has been consulted, *βεβλευω*. Herodot.
5. It hath been bruised, *τριβω*. Plato.
6. You have been cast out, *απορρίπτω*. Xen.

*Præter-*

*Præter-pluperfect.*

1. I had been educated, *τρεφω*. Plato.
2. I had been prepared, *παρασκευαζω*. Plato.
3. He had been veiled, *εγκαλυπτω*. Demosth.
4. It had been done, *πραττω*.
5. It had been whispered about, *διαθρυλλειω*. Xen.
6. It was written, *γραφω*. Xen.
7. It was fortified with a wall, *τειχιζω*. Thucyd.
8. He was buried, *θαπτω*. Herodot.
9. He had been honoured, *τιμαω*. Xen.

*1st Aorist.*

1. I was blinded, *τυφλω*. Plato.
2. It was said, *λεγω*. Plato.
3. They were persuaded, *πειθω*. Polyæn.
4. They were fortified, *τειχιζω*. Polyæn.
5. He was ashamed, *αισχυνω*. Xen.
6. It was acquired, *ποριζω*. Xen.
7. He was sent, *πεμπω*. Eur.
8. He was found, *εύρισκω*. Eur.

*2d Aorist.*

1. They were struck with fear, *εκπληττω*. Polyæn.
2. He was buried, *θαπτω*. Ælian.
3. They were dismissed, *απαλλαττω*. Isocr.
4. We talked, *συλλεγω*. Plato.
5. They appeared, *φαινω*. Plato.
6. He was glad, *χαιρω*. Hom.

*1st Future.*

1. I shall be punished, *κολαζω*. Lucian.
2. Thou shalt be compelled, *αναγκαζω*. Lucian.
3. He shall be left, *λειπω*. Soph.

4. We



4. We shall be thought, νομιζω. Lucian.
5. Ye will be animated, ἐπιρρώθυμι. Lucian.
6. They will be benefited, ὠφελεω. Xen.
7. It will be put an end to, παύω. Thucyd.

### 2d Future.

1. We shall be delivered from, ἀπαλλαττω. Xen.
2. You will be hurt, βλαπτω. Isocr.
3. They will appear, φαίνω. Isocr.

### Paulo Post Futurum.

1. It shall be called, or shall be, καλεω. Soph.
2. He shall soon be buried, θάπτω. Soph.
3. I shall soon be left, λείπω. Apollon.
4. He will be wounded, βάλλω. Eurip.
5. It shall instantly be done, πράττω. Soph.
6. I shall be bound, δέω. Xen.
7. It shall be written, γράφω. Theocr.
8. He shall soon be punished, πλησσω. Eur.
9. Here will soon be occasioned, τεύχω. Hom.
10. I will desist, παύω. Soph.

## Middle Voice.

### NOTE.

To signify *the doing of any thing in general, without any particular reference*, the Active Voice was employed; but when it was *done for the use of, or with a pointed reference to the doer*, the Middle.

See KNIGHT'S Analytical Essay on the Greek Alphabet: and LENNEP'S Analogia, c. 7. p. 84. and c. 8. p. 104. in Scheidius's Edition.

## Middle Voice.

### Indicative Mood.

#### *1st Future.*

1. They will flee, *φευγω*. Hom.
2. I will begin, *αρχω*. Xen.
3. He will hasten, *σπευδω*. Hom.
4. They will turn themselves, *τρεπω*. Xen.
5. He will prepare himself, *παρασκευαζω*. Xen.
6. I shall try, *πειραζω*. Xen.
7. You shall teach, *διδασκω*. Lucian.
8. We shall hurt ourselves, *βλαπτω*. Thuc.
9. They will be hindered, *κωλυω*. Thuc.

The fourth, and fifth, and eighth examples here given, express the first and genuine signification of the Middle Verb.

The Middle Verb in the Future Tense, as in the ninth example, is often used in a Passive signification. See Kuster de Vero Usu Verborum Mediorum, p. 66.

#### *Præter-perfect.*

1. I have suffered, *πασχω*. Lucian.
2. I have feared, and do fear, *δειδω*. Demosth.
3. Thou art undone, *διαφθειρω*. Hom.
4. It hath been, *γινομαι*. Plato.
5. I have seen, *δερκω*. Soph.
6. I trust, *πειθω*. Soph.

7. Thou

7. Thou hast escaped, *φευγω*. Eurip.
8. Thou hast exclaimed, *κραζω*. Soph.

*Præter-pluperfect.*

1. He left, *λειπω*. Xen.
2. He had heard, *ακρω*. Xen.

n. This verb *ακρω* must be made with the Attic repetition of the two first letters in the Præterite Middle, and the augment of the first repeated *α* in the Præter-pluperfect.

3. They fared, *πραττω*. Thucyd.
4. It had concealed, *κευθω*. Hom.
5. He had been born, *γινομαι*. Xen.

*1st Aorist.*

1. You have taught, *διδασκω*. Lucian.
2. You have considered, *σκεπτομαι*. Xen.
3. He crowned himself, *ανασεφω*. Polyæn.
4. He ceased, *παυω*. Isocr.
5. I have exacted, *πραττω*. Plato.
6. I have fined myself, *τιμαω*. Plato.
7. He subdued, *κατασρεφω*. Herod.

*2d Aorist.*

1. You turned yourself back, *αποτρεπω*. Plato.
2. We had heard, *πυνθανομαι*. Plato.
3. He postponed, *αναξαλλω*. Polyæn.
4. He applied himself, *επιτιθημι*. Ælian.
5. He is dead, *απολλυμι*. Bion.

## Rules of the Greek Syntax exemplified.

I. A Verb Personal agrees with its Nominative Case in Number and Person.

### *Singular.*

1. Zeuxis painted; Nicostratus was struck with wonder; Æschylus was called in question,  
*Ζευξίς εγραψα. Νικοστράτος ἐξεπληττομένην  
 Αἰσχυλὸς ἐκρίνομένην. Ælian.*
2. Deliberate slowly, but execute quickly,  
*Βεβλευομαι μὲν βραδέως, ἐπιτελεω δὲ ταχέως.  
 Isocr.*
3. Though you may have concealed any thing for the present, afterwards you will be discovered,  
*Ἀν παρὰ νῦν κρυψά, ὑστερὸν οφθησομαι. Isocr.*
4. Strength with prudence hath profited; but without it, hath injured,  
*Ῥώμη μετὰ μὲν φρονήσις ὠφελήσα, ἀνευ δὲ  
 ἐβλάψα. Isocr.*
5. Either time hath consumed, or disease made to wither,  
*Ἡ χρόνος ἀναλώσα, ἡ νόσος ἐμαράνον. Isocr.*

### *Dual.*

6. There are two souls,  
*Δυο εἰμι ψυχή. Xen.*
7. We two therefore are now going hence,  
*Ὑγὼ μὲν νῦν ὄρμασθαι. Soph.*
8. His

(s.) The letter *s*, placed over the last syllable of this and some other verbs, shews that they must be put in the subjunctive mood.



8. His eyes shine,  
Οφθαλμος λαμπω. Hom.
9. Two belts were extended,  
Δυω τελαμων τεταμαι. Hom.
10. The son of Tydeus, and Ulysses, pursue,  
Τυδειδης, ηδε Οδυσσευς, διωκω. Hom.
11. The two Ajaxes were willing,  
Ηθελον Αιας δυω. Hom.
12. They both met,  
Αμφω συνηλθον. Polyæn.
13. Ye labour,  
Συ υπερπονεω. Soph.
14. Why do ye flee? will ye not remain?  
Τι φευγω; ου μενῶ; Aristoph.
15. Brothers being friends, even although widely  
distant from each other, act together,  
Αδελφος φιλος αν και πολυ διεσως πραττω  
άμα. Xen.
16. What, are ye brothers from the same mother?  
Ποτερον αδελφος μητης ειμι εκ μια; Eur.
17. The phalanxes were distant,  
Απειχον φαλαγξ. Xen.

*Plural.*

18. Fountains flow through,  
Διαρρέω κρηνη. Ælian.
19. Birds sing,  
Καταδω ορνις. Ælian.
20. The rocks returned the sound,  
Αντηχησα πετρα. Polyæn.
21. The soldiers fought bravely,  
Ο στρατιωτης γενναιως ηγωνισαμην. Polyæn.
22. The spies were delivered up, Athens was fortified,  
Απεδοθην ο κατασκοπος, ετειχισθην Αθηнай. Ælian.

II. Nouns plural, of the neuter Gender, are often found with verbs singular<sup>a</sup>.

1. There are groves,  
    Ἄλσος εἰμι. Ælian.
2. Streams flow in,  
    Ἐπὶ ῥέω ναμα. Ælian.
3. The courts are silent,  
    Σιγαῶ μελαθρον. Eurip.
4. Leaves and flowers grow,  
    Φύλλον καὶ ἀνθος γιγνομαι. Hom.
5. The darts fall out,  
    Τὸ βέλος ἐκπίπτω. Ælian.
6. His children were brought,  
    Ἦνεχθην τὸ παιδίον. Plato.
7. The stars are moved,  
    Κινεομαι τὸ ἀστρον. Aristot.

III. All Nouns Dual, as they imply more than One, may have verbs or adjectives plural joined to them: but Nouns Plural can then only have verbs or Adjectives Dual, when only two things or persons are implied<sup>b</sup>.

*Dual Nominative, Plural Verb.*

1. Lest being taken, ye should become a prey,  
    Μηπως ἀλὼν κυρμα γενωμαι. Hom.
2. I and Sthenelus will fight,  
    Ἐγὼ Σθενελος τε μαχησομαι. Hom.
3. We sat thus answering each other,  
    Ἐγὼ ὥς ἀμειβομενος ἤμην. Hom.
4. Having

<sup>a</sup> It was usual with *Pindar* to put a Nominative Case, of the Masculine Gender and Plural Number, with a Verb in the Singular. There are some few examples of this mode to be found also in other authors; but they are always *Sylleptical* expressions, and imply an universality.

<sup>b</sup> See *Dawes's Miscellanea Critica*, p. 52. Edit. Burgess.

4. Having hid (our bodies), we shall be concealed,  
Κρυψας λησω. Eurip.
5. Returning themselves, they fought among the first,  
Αυτος δε σρεφθεις, μετα πρωτος μαχομην. Hom.
6. If the hands should turn themselves, or the feet  
impede,  
Ει η χειρ τραποιμην, η ο περ εμποδιζοιμι. Xen.

*Plural Nominative, Dual Verb.*

1. Rivers bring together,  
Ποταμος συμβαλλω. Hom.
2. Ye who punish,  
Ος τιννυμαι. Hom.
3. As winds excite,  
Ως ανεμος ορινω. Hom.
4. My horses are weary,  
Καμον ιππος. Hom.
5. Having made even (their chariots), they drove on,  
Εξισωσας ηλαυνον. Soph.
6. Ye were born,  
Συ πεφυκα. Soph.

IV. When the sense is to be supplied by the particle *That*, and *οτι* is omitted in the Greek, the Substantive is put in the Accusative Case, and the Verb in the Infinitive Mood.

1. I am not willing that he should die,  
Εθανον αυτος ετι πω θελω. Soph.
2. It is said that these waters contribute to health,  
Λεγομαι το υδωρ εις υγιεια συμβαλλομαι. Ælian.
3. It is said that Cyrus went away with tears,  
Κυρος συν δακρυον λεγομαι απεχωρησα. Xen.
4. They

4. They say it is not probable that one who is really the father should die by means of his own son,

Ου φημι εικος ο γε αληθεως τοκευς υπο του  
εαυτου παις αποθνησκω. Herod.

5. Why do they say that mortal men are wise?

Τι βροτος φρονεω λεγω; Eurip.

6. They thought that we should have perished,

Ενομιζον εγω απωλομην. Xen.

V. An Adjective agrees with its Substantive in Case, Gender, and Number.

1. The greatest safety,

Σωτηρια μεγαistos. Eurip.

2. Evil communications,

Ομιλια κακος. Menand.

3. Diminutive works,

Μικρος εργον. Ælian.

4. The greatest prizes,

Αθλον μεγαistos. Isocr.

5. Many nations,

Εθνος πολλος. Isocr.

6. Martial songs,

Αρηϊος ασμα. Ælian.

7. Every gift given, though it be small, is very great, if you give it with benevolence,

Απας διδομενος δωρον, ει και μικρος ω,  
Μεγιστος ειμι, ει μετ' ευνοια διδω. Philemon.

8. Exceedingly high mountains,

Ορος υπερυψηλος. Ælian.

9. The Thebans being persuaded, put them to flight,

Θηβαιος πεισθεις επρεψαμην. Polyæan.

10. Good men profit, but bad men hurt,

Ο αγαθος ωφελεω, ο δε κακος βλαπτω. Plato.

11. Men



11. Men are more angry at being hurt by injustice, than compelled by force,

Αδικημενος ὁ ἀνθρώπος μαλλον ὀργιζομαι ἢ βιαζομεν. Thucyd.

VI. An Adjective is often put in the Neuter Gender, and agrees with *Χρημα* understood.

1. Anger is not a suitable thing in misfortunes,

Θυμος δ' ἐν κακος οὐ ξυμφορος. Soph.

2. Nothing succeeds well without labour,

Πονος τοι χωρις εδεις ευτυχεω. Soph.

3. How sweet a thing is solitude!

Ὦς ἡδὺς ἐρημια. Menand.

4. To what other person is a brother an ornament?

Τις ἄλλος ἀδελφος καλος; Xen.

5. Man is something so hard to be pleased, and querulous and morose,

Οὕτω δυσαρεστος τις εἰμι ὁ ἀνθρώπος, καὶ φιλαίτιος, καὶ δυσκολος. Max. Tyrius.

6. Truth is always a right thing,

Ορθος ἡ ἀληθεια αει. Soph.

7. Insensibility to shame is a bad thing,

Ἀναισχυντια φανλος. Aristot.

8. To men their country is a most dear thing,

Ἡ πατρις φιλτατος βροτοι. Eurip.

9. Calumny is a most heinous thing,

Διαβολη εἰμι δεινοτατος. Herodot.

10. That thing which a pilot is in a ship, a charioteer in a chariot, a leader of the band in a chorus, law in a city, a general in an army, the same thing is *God* in the world,

Ὅσπερ ἐν νηυς κυβερνητης, ἐν ἄρμα δε ἡνιοχος, ἐν χορος δε κορυφαιος, ἐν πολις δε νομος, ἐν στρατοπεδον δε ἡγεμων, οὗτος Θεος ἐν κοσμος.

Aristot.

11. All



11. All the poets with one voice sing, that both temperance is a good thing, and justice, but a thing difficult, and requiring labour,

Πας ὁ ποιητὴς ἐξ εἰς σομα ὕμνεω, ὥς καλὸς  
μεν ἢ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸς  
μεντοί, καὶ ἐπιπόνος. Plato.

12. There is then a certain saying, ancient, and delivered down from their fathers to all men, that all things are from God, and by God are kept together for us,

Ἀρχαῖος μὲν οὖν λόγος, καὶ πατριὸς εἰμι πας  
ἀνθρώπος, ὥς ἐκ Θεοῦ το παν, καὶ διὰ Θεοῦ  
(gen. case) ἐγὼ συνέστηκα. (sing. numb.)  
Aristot.

VII. An Adjective is often put in a different Gender from the Substantive placed in the same sentence with it, because it agrees with some other Substantive understood, which we are to conceive by the context. This is called Syllepsis.

*Subst. Neuter.—Adject. Feminine.*

1. O invincible daughter of Jupiter (i. e. Minerva) !  
Διὸς τεκὸς ἀτρυτάνως. Hom.

*Subst. Neuter.—Adject. Masculine.*

2. O sons, with suppliant boughs adorned,  
Ὡ τέκνον, ἱκτηρίοις κλαδοῖσιν ἐξεσεμμένως. Soph.  
3. O my son, unhappy above all men,  
Ὡ τέκνον, περὶ πας καμμορὸς φῶς. Hom.

*Subst. Feminine.—Article and Adject. Masculine.*

4. O soul! who hast not been gratified,  
Ὡ ψυχὰ, ὅς μὴδ' ἡσθην. Soph.

5. Alas,

5. Alas, O good and faithful soul! thou art gone then, leaving us,

Φευ, ω αγαθη και πιστη ψυχη, οιχομαι δη απελιπον. Xen.

6. As though the cities could not make it cease,

Αι πολεις—ως εη αν παυσων. Xen.

VIII. Plural Adjectives often change their Substantives into a Genitive Case, with or without an Article prefixed to it, and that elegantly<sup>a</sup>.

1. The ancient poets,  
'Ο παλαιος ὁ ποιητης. Thucyd.
2. Ancient deeds,  
'Ο παλαιος το εργον. Isocr.
3. To mean cities.  
'Ο ταπεινος ἡ πολεις. Isocr.
4. On the common temples,  
Εν ὁ κοινος το ιερον. Isocr.
5. Foolish men,  
'Ο ματαιος ὁ ανθρωπος. Lucian.
6. To virtuous and good men,  
'Ο ανηρ ὁ καλος κ' αγαθος. Isocr.
7. To the many men,  
'Ο πολλος ανθρωπος. Plato.
8. These senses,  
'Η αυτος αισθησις. Plato.
9. In young men,  
Εν νεος ανθρωπος. Eurip.
10. Modest young men,  
'Ο νεος τες αιδημονας. Aristot.
11. Beautiful animals,  
'Ο καλος το ζων. Isocr.

## IX. The

<sup>a</sup> The articles prefixed to the adjectives, and the adjectives themselves, must be put in the same number and gender as the substantives, which will be rendered by the genitive case.

IX. The Relative agrees with its Antecedent, in Gender, Number, and Person; but not always in Case; because sometimes it is put for the Nominative Case to the subsequent Verb; and sometimes it is governed of that Verb, or of some other word in the sentence in which it is placed.

1. The cities in which ye were born and educated,  
Πολεων, εν ὅς ἐγενομην και ἐτραφην. Xen.
2. Men who will know,  
Ανδρας, ὅς εἰσομαι. Xen.
3. The river which bounded,  
Ποταμον, ὅς ὠριζον. Xen.
4. Jove, who is very anxious for you, and pities you,  
Διος, ὅς μεγα κηδομαι, ηδ' ἐλεαιρω. Hom.
5. A man, to whom so many things are a concern,  
Ανδρα, ὅς τοσσος μεμηληα. Hom.
6. Nestor, who harangued and spake to them,  
Νεστωρ, ὅς ἀγορησαμην και μεττειπα. Hom.
7. There was one Xenophon, who followed,  
Ην τις Ξενοφων, ὅς συνηκολαθειν. Xen.
8. Liberty, which above all things leads to happiness,  
Ελευθεριας, ὅσπερ μαλιστα προς ευδαιμονια  
αγω. Xen.

X. The Relative is put by the Attics in the same case as the Antecedent: and that, by what is called Attraction.

1. The opinion which we have,  
Δοξης ὅς εχω. Isocr.
2. Added to those things, which Xenophon says,  
Προς τετοις, ὅς λεγω Ξενοφων. Xen.
3. The sights which I have seen,  
Θεαματων ὅς προσειδον. Soph.
4. The

4. The evils, which you had, and bewailed,  
     'Ος ειχον, και κατεξενον κακων. Soph.
5. The gifts, which they receive,  
     Δωρων, ος λαμβανω. Plato.
6. In exchange for this, which thou hast given,  
     Αντι τετς, ος συ δεδωρημαι. Xen.
7. The letter, which he hath sent,  
     Επισολης ος επεμψα. Demosth.
8. With the treasures, which my father left,  
     Συν ο θησαυρος, ος ο πατηρ κατελιπον. Xen.
9. The laws, which he had established,  
     Νομων, ο εθεμην. Herodot.
10. Of the nations, which we know,  
     Των εθνων ος ισημι. Xen.

XI. When two Substantives of a different signification come together, the latter is put in the genitive case.

1. A monument both of the greatness of the service and of their friendship,  
     'Υπομνημα και το μεγαθος η ευεργεσια, και η φιλια. Isocr.
2. Lord of all Asia,  
     Απας η Ασια κυριος. Isocr.
3. The race of birds ; the herds of beasts,  
     Φυλον ορνις· θηριον εθν. Soph.
4. The preserver of the family of Agamemnon,  
     Σωτης δομοι Αγαμεμνων. Soph.
5. There is, as it seems, no remedy for anger, but the serious conversation of a man our friend,  
     Ουκ ειμι οργη, ως εοικα, φαρμακον,  
     Αλλ' η λογος σπεδαιος ανθρωπος φιλος. Menand.
6. The murder of your sons,  
     Σος τεκνον φον. Eurip.

7. The



7. The form of a city, or the greatness of a river,  
or the beauty of a mountain,  
Σχημα πολις, η ποταμος μεγαθος, η ορος  
καλλῶ. Aristot.
8. The flowings of rivers, the swelling tides of the  
sea, the budding of trees, the ripeness of fruits,  
Ποταμος εκροη, θαλασσα ανοιδησις, δενδρον  
εκφυσεις, καρπος πεπανσεις. Aristot.
9. The language of truth is simple,  
Ἀπλῆς ὁ μυθος ἡ αληθεια εφυν. Eurip.
10. The whole earth is the sepulchre of illustrious  
men,  
Ανηρ επιφανης πας γη ταφῶ. Thucyd.
11. In the generality of men, the investigation of  
truth is not patient of labour,  
Αταλαιπωρος οἱ πολλοι ἡ ζητησις ἡ αληθεια.  
Thucyd.

XII. The Genitive Case of a Substantive is often  
put alone, the former Substantive being understood.

1. Phocion the son of Phocus,  
Φωκιων ὁ Φωκος. Ælian.
2. The son of Sophroniscus,  
Ὁ Σωφρονισκος. Ælian.
3. Olympias the mother of Alexander,  
Ολυμπιας ἡ Αλεξανδρος. Ælian.
4. O unhappy woman, and daughter of an unhappy  
father,  
Ὡ δυσηνος, και δυσηνος πατηρ. Soph.
5. My rich father's,  
Αφνειος πατηρ. Hom.

XIII. The



XIII. The Genitive Case is often put Elliptically, *ἐνεκα* or *χαριν* being understood.

1. Angry on account of this fraud,  
*Ἡ ἀπάτη ποτεων.* Hom.
2. I commend you for your love of music,  
*Ἐπαινω ἡ φιλομουσια.* Lucian.
3. Calling you happy, because of the power of your words,  
*Εὐδαιμονιζοντες σε ὁ λογος ἡ δυναμις.* Luc.
4. Angry on account of the murder (of Antigone),  
*Μηνισας φονος.* Soph.
5. I commend you for your prudence, but hate you for your timidity,  
*Ζηλω σε ὁ νες, ἡ δε δειλια συγῶ.* Soph.
6. Crying on account of some calamity,  
*Δακρυοντα συμφορα τις.* Eurip.

XIV. The Genitive Case is also put Elliptically, some case of the word *τις* or *εἷς* with the Preposition *εκ* or *ἐξ* being understood.

1. He ordered them to spread some of the Median carpets under him,  
*Ὁ Μηδικος πιλος ὑποβαλλειν ἐκελευσα.* Xen.
2. He married one of the daughters of Adrastus,  
*Ἀδραστος δ' ἐγημα θυγατρης.* Hom.
3. They put in some of the sacred money,  
*Ενεβαλον τα ἱερα χρηματα.* Xen.
4. That I may drink some of the sacred blood,  
*Αἶμα οφρα πιω.* Hom.
5. One comes bringing some of my sheep,  
*Τις ἡκω, το προβατον φερων.* Xen.
6. They laid waste some of the land,  
*Ἡ γη ετεμον.* Thucyd.

7. He

7. He himself wished to be one of those that remained,

*Αυτος ηθελον ο μενων ειναι.* Thucyd.

8. Are not you, forsooth, one of those men ?

*Ου δηπε συ ειμι ο τοιςτος ανθρωπος ;*

XV. A Genitive Case is often put after an Adjective of the Neuter Gender: which Genitive Case is the latter of two substantives, the former substantive being understood.

1. They were come to that degree of insatiability,

*Εις τετο απλησια ηλθον.* Isocr.

2. He came to that degree of magnanimity,

*Εκεινος εις τοσετο μεγαλοφροσυνη ηλθον.* Isocr.

3. He came to that degree of insolence,

*Εις τοσετον ηλθον υπεξηφανεια.* Isocr.

4. I am come to that degree of ignorance,

*Εγω εις τοσετον αμαθια ήκω.* Plato.

5. I never thought that he would have come to that degree of boldness,

*Ουκ αν ποτ' αυτος εις τοσετον τολμη ήγησα-  
μην αφικομην.* Lysias.

6. That which is the most perfect part of philosophy,

*Το κρατισον ή φιλοσοφια.*

7. The rest of the day,

*Το λοιπον ή ήμερα.* Xen.

8. The most useful part of the day,

*Η ήμερα το χρησιμωτατον.* Xen.

9. Being turned to the most useful counsel, or way of thinking,

*Προς το κερδιστον τραπεις γνωμη.* Soph.

10. At that hour or time,

*Κατ' εκεινος ή ώρα.* Polyæn.

11. They

11. They were advanced to great power,  
Επι μεγάς (acc. c.) εχωρησα δυναμεις. Thucyd.
12. In discordancy of opinion there are also differences of actions,  
Εν το διαλλασσων ή γνωμη και ή διαφορη το εργον καθισταται. Thucyd.

XVI. Two Substantives, relating to the same thing, are both put in the same case.

1. O king Agamemnon,  
Αγαμεμνων αναξ. Eurip.
2. Hath one Calchas a prophet returned from Troy?  
Καλχας τις ηλθον μαντις εκ Τροια παλιν; Eurip.
3. Cyaxares the son of Astyages,  
Κυαξαρης ο παις ο Αστυαγης. Xen.
4. Anticlea the daughter of the magnanimous Autolycus,  
Αυτολυκος θυγατηρ μεγαλητωρ Αντικλεια. Hom.

XVII. Adjectives which signify desire, knowledge, memory, ignorance, fulness, privation, plenty, want, worth, condemnation, acquitting, difference; govern a genitive case.

1. Places of exercise full of men,  
Γυμνασιον μεστος ανηρ. Xen.
2. It is probable that all things are full of good hopes,  
Εικος πας μεστος ελπις αγαθος ειμι. Xen.
3. Works worthy of the highest value,  
Εργον πλειστος αξιος. Xen.
4. Not blameable for imprudence,  
Αναιτιος αφροσυνη. Xen.
5. Every speech is futile, which is destitute of actions,  
Απας μεν ειμι λογος ματαιος, πραξεις αμειρους γενομενος. Demosth.

6. Experienced in many wars,  
Πολλος πολεμος εμπειρος. Thucyd.
7. They fled, being ignorant of the passes,  
Εφυγον απειρος αν η διοδος. Thucyd.
8. A life which tastes not of evils,  
Κακος αγευστος αιων. Soph.
9. To be deserving of blame and condemnation,  
Αξιος μεμψις ειμι, και κατηγορια. Demosth.
10. O Trojans, insatiable in the dreadful fight,  
Τρας δεινος ακορητος αυτη. Hom.
11. We are by no means unskilled in fight,  
Ουτοι μαχη αδαημων. Hom.
12. Alas! our houses are destitute of friends, but full  
of assassins,  
Ιω στεγη φιλος ερημος, οι δ' απολλυντες πλεος. Soph.
13. I say that those chiefly are worthy of praise, who  
being nothing from the beginning, nevertheless  
have advanced themselves to a high station,  
being thought worthy of command,  
Φημι ετος μαλιστα επαινος αξιος ειμι, οσος το  
μηδεν εξ αρχη αν, ομως επι μεγα προεχωρησα,  
αξιος δοξας αρχη. Lucian.
14. You shall live without experiencing troublesome  
things,  
Τα χαλεπα απειρος διαβιωσομαι. Xen.

XVIII. Nouns partitive, or such as are used partitively; Adjectives of the Comparative and Superlative degree so taken; Indefinites; Interrogatives, and certain Nouns of Number, have a genitive case after them.

1. Who of you will tell?  
Τις συ φρασεια αν; Soph.
2. The only one of mortals,  
Μονος βροτος. Soph.

3. The



3. The most beautiful of rivers,  
Καλλιστος ποταμος. Hom.
4. Each of those who were present said,  
Ἐκαστος ὁ παρων ελεγον. Ælian.
5. The noblest of his exploits,  
Τα καλλιστα το εργον. Isocr.
6. The first of the Athenians,  
Πρωτος Αθηναιος. Ælian.
7. Every one of mortal men will declare,  
Πας τις εξερῶ βροτῶ. Soph.
8. The chief of the immortal Gods,  
Αθανατος τον αριστον. Theocr.
9. He is the most excellent of men,  
Ὁ προφερεστατος ανηρ. Theocr.
10. The younger of the men,  
Οἱ νεωτεροι ανθρωπῶ. Isocr.
11. No one of mortals is a happy man,  
Θνητος οδεις ειμι ευδαιμων ανηρ. Eurip.
12. The greatest of evils,  
Μεγιστος το κακον. Plato.
13. O most grievous of all sights,  
Ω το απαν θεαμα αλγιστῶ. Soph.
14. In each of the cities,  
Εν εκατερος ἡ πολις. (dual.) Isocr.

XIX. Comparative Adjectives, which admit the word *Than* after them in English, take a Genitive Case,

1. An honourable death is more eligible than a base life,  
Αἰρετωτερος καλος θανατος ὁ αισχρος βιος. Xen.
2. There is no greater evil than anarchy,  
Αναρχια μειζον οκ ειμι κακον. Soph.
3. Poetry is a thing more philosophical and serious than History,  
Φιλοσοφωτερος και σπεδαιοτερος ποιησις ιστορια ειμι. Aristot.



4. What is dearer to good men than venerable parents?

Τι φιλτερος κεδνος τοκευς αγαθῶ; Pind.

5. From whose tongue also flowed a voice sweeter than honey,

Ὅ και απο γλωσσα μελι γλυκιων ρεον αυδη. Hom.

6. If these things are just, they are better than wise things,

Ει δικαιος, τα σοφα κρεισσω τοδε. Soph.

7. Nothing is more odious than bad counsel,

Βαλη εδεις ειμι εχθιων κακῶ. Soph.

8. Nothing is more daring than unskilfulness,

Ουκ ειμι ανοια εδεις τολμηροτερῶ. Menand.

9. The possession of virtue is more excellent than wealth, and more useful than noble birth,

Ἡ αρετη κτησις πλετος κρειττων, χρησιμωτερος δε ευγενεια ειμι. Isocr.

10. Nothing is more useful than silence,

Ουβεις σιωπη ειμι χρησιμωτερῶ. Menand.

11. Death is more tolerable than tyranny,

Πεπαιτερος μοιρα ἢ τυραννις. Æschyl.

12. There is not indeed any city more wretched, than one which is oppressed by tyranny; nor more happy, than one which is governed by regal power,

Τυραννουμενος μεν ουκ ειμι πολις αθλιωτερος, βασιλευομενος δε εκ ευδαιμονεσερος. Plato.

XX. The word that implies the measure of excess, and has the sign *By* before it in English, is put in the dative case, after Adjectives of the Comparative and Superlative degrees.

1. If the one is inferior by little,

Ην ὁ ἑτερος ω ὑποδεεσερος ολιγος. Herodot.

2. If the one is more ignoble by much,

Ην πολλος ω ἑτερος αγεννεστερος. Herodot.

3. By

3. By far the best men,  
*Ανθρωπος μακρος αριστος.* Herodot.
4. A wall, not weaker than the other wall, by much,  
*Τειχος ου πολλος ασθενεστερος το ετερος τειχος.*  
Herodot.
5. A royal cubit is greater than a common cubit, by  
three fingers,  
*Ο βασιληϊος πηχυς ο μετριος ειμι πηχυς  
μειζων τρεις δακτυλος.* Herodot.
6. By so much is justice better than riches,  
*Τοσουτος κρειττων δικαιοσυνη χρημα.* Isocr.

XXI. Adjectives signifying advantage, disadvantage, likeness, unlikeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a dative case.

1. It will be serviceable to us,  
*Εγω εσομαι χρησιμος.* Xen.
2. There is nothing either so serviceable or becoming to men, as order,  
*Ειμι ουδεις ουτως ουδ' ευχρηστος ουτε καλος  
ανθρωπος, ως η ταξις.* Xen.
3. You are faithful to my wife, and to my family,  
*Πισος γαρ αλοχος, οι τ' εμοι δομοι ειμι.* Eurip.
4. Every tyrant is inimical to liberty, and an adversary to laws,  
*Τυραννος απας εχθρος ελευθερια, και νομος  
εναντιος.* Demosth.
5. The people of the Greeks shouted, relying on the  
augury,  
*Ιαχον λαος Αχαιοι, θαρσυνος οϊωνος.* Hom.
6. A dreadful sword, like lightning,  
*Δεινος αορ, εικελος αστεροπη.* Hom.
7. No

7. No one is equal to you,  
Συ ουδεις ισος. Ælian.
8. Gods inimical to themselves, friendly to him,  
Θεους εχθρος εαυτου, αυτος φιλος. Ælian.
9. One while like to a poor man, but another while  
to a young man,  
Αλλοτε μεν πτωχος εναλιγκιον, αλλοτε δ' αυτε  
Ανη νεος. Hom.
10. A thing easy to the Gods,  
Ῥηϊδιος δε Θεος. Hom.
11. A word easy for you to understand,  
Ῥηϊδιος τυ επος. Hom.
12. To the generous, every thing base is detestable,  
Ὁ γενναιος το αισχρος εχθρος. Soph.
13. Who are friends to an unfortunate man?  
Φιλος γαρ ειμι ανηρ δυστυχης τις; Eurip.
14. A thing to be wished for by every liberal man,  
Ελευθερος ανηρ ευκτον. Xen.
15. All things are expugnable to care and labour,  
Ἄλωτος γιγνέτ' επιμελεια και πονος  
Ἄπας.— Menand.
16. All things are spoken, and all daringly under-  
taken by him,  
Ειμι εκεινος πας λεκτος, πας δε  
Τολμητος. Soph.

XXII. A Dative Case, governed of *Συν* understood, is found after the Pronoun Adjective *Αυτος*, when it signifies "*The same*."

1. The same garments with him,  
Εσθημα εκεινος το αυτο. Soph.
2. The same pursuits with them,  
Των αυτων εκεινος επιτηδευματων. Isocr.
3. In the same honours with you,  
Εν ἡ αυτος συ τιμη. Isocr.

4. The

4. The same actions with them,  
Των αυτων εργαων εκεινος. Isocr.
5. Unless any one hath been born from the same  
(ancestors) with him,  
Πλην ει τις απο ο αυτος εκεινος γεγονα. Isocr.
6. Being come to the very same supreme power  
with you (pl.),  
Παρελθασιν εις η δυνασεια η αυτη αυτη συ. Demost.
7. The same opinion with me,  
Την αυτην γνωμην εγω. Isocr.
8. To suffer the same things with the most sense-  
less of brute animals,  
Τ' αυτα πασχειν τα αφρονεστατα το θηριον. Xen.
9. In one respect Sophocles must be an imitator the  
same with Homer (i.e. after Homer's manner);  
but in another, the same with Aristophanes,  
Τη μεν ο αυτος αν ειην μιμητης 'Ομηρου  
Σοφοκλης· τη δε Αριστοφανης. Aristot.
10. I am in a state of suspense, in the same danger  
with the most abject,  
Εν ο αυτος κινδυνος φανλοτατος αιωρεῖμαι. Thuc.

XXIII. Adjectives take after them an Accusative Case, which is governed of Κατα understood.

1. In form the most beautiful, in disposition the  
most humane,  
Ειδος καλλιστος, ψυχη φιλανθρωποτατος. Xen.
2. We provide, that our citizens may be brave in  
their minds, and strong in their bodies,  
Προνοεω, οπως ο πολιτης αγαθος μεν η ψυχη,  
ισχυρος δε το σωμα γιγνοιμην. Lucian.
3. He was like to Jove that delights in thunder, as  
to his eyes and head; but to Mars in his belt,  
and to Neptune in his breast,  
Ορμα και κεφαλη ικελος Ζευς τερπικεραυνος,  
Αρης δε ζωνη, στερνον δε Ποσειδαων. Hom.



4. So many men in number,  
Τοσαυτος το πληθος. Isocr.
5. Ulysses, equal to Jupiter in counsel,  
Οδυσσηα, Ζευς μητις αταλαντος. Hom.
6. She is not inferior, neither in shape, nor in stature, nor understanding, nor at all in works,  
Ου ειμι χειριων  
Ου δεμας, εδε φυη, ετ' αρ' φρενες, ετε τι εργον. Hom.
7. Endeavour to be in your body fond of labour, in your mind fond of wisdom,  
Πειραομαι το μεν σωμα ειναι φιλοπονος, η δε ψυχη φιλοσοφος. Isocr.

XXIV. Verbs, which signify Being; Verbs of Gesture; and Verbs Passive of Calling, take after them a Nominative Case.

1. Leave public concerns, not more rich, but more honoured,  
Εκ κοινος επιμελεια απαλλαττομαι, μη πλεσιος, αλλ' ενδοξος. Isocr.
2. Small changes have been oftentimes the causes of great evil,  
Πολλακις μικρος μεταστασις μεγας κακον αιτια γεγονα. Isocr.
3. He went silent by the shore,  
Βην δ' ακεων παρα θιν. Hom.
4. He was a god amongst men,  
Ην θεος εν ανθρωπος. Isocr.
5. Wealth is the minister of vice rather than of virtue,  
Πλετος κακια μαλλον η καλοκαγαθια υπηρετης ειμι. Isocr.
6. If thou art fond of learning, thou wilt be learned in many things,  
Εαν ω φιλομαθης, εσομαι πολυμαθης. Isocr.
7. The



7. The image was called Truth,  
Εκαλεομένην αγαλμα Αληθεια. Ælian.
8. Goodness with prudence is the greatest good,  
Μεγιστος αγαθον ειμι μετα νδς χρηστοτης. Menand.
9. I came an assistant to the Greeks,  
Εξαν Δαναοι αρωγος. Soph.
10. Wealth is the cloak of many evils,  
Πλutos δε πολλος επικαλυμμ' ειμι κακος. Menand.
11. Virtue, as it seems, must be both a certain sanity, and beauty, and good habit of the soul: but vice, both a disease, and turpitude, and infirmity,  
Αρετη μεν, ὡς εοικεν, ὑγεια τε τις αν ειην, και καλλος, και ευεξια ψυχη· κακια δε, νοσος τε και αισχος, και ασθeneia. Plato.
12. The form of government is the nurse of men: a good form, of virtuous men; but the contrary form, of wicked men,  
Πολιτεια τροφη ανθρωπος ειμι· καλος μεν, αγαθος· ἡ δε εναντιος, κακος. Plato.
13. All knowledge, when separated from justice and from every other virtue, appears to be cunning, and not wisdom,  
Πας επιστημη χωριζομενος δικαιοσυνη (gen. c.) και ἡ αλλος αρετη, πανεργια, ου σοφια φαινομαι. Plato.

XXV. When the Verb *Ακρω* signifies "to be called," it takes a Nominative Case after it.

1. I shall be called full of compassion,  
Ακρωμαι οικτος πλεως. Soph.
2. Neither shall I be called base,  
Ουτ' ακρωμαι κακος. Soph.
3. That you may be called good,  
Οφρα εσθλος ακρω. Theocr.

XXVI. A Nominative Case is put after some other Verbs also by Attraction.

1. Having considered it, I found I could not compass this thing in any other manner,  
Σκοπησαμενος εύρισκον εδαμως αν αλλως ετος  
διαπραξαμενος. Isocr.
2. When they know they are distrusted,  
Επειδαν γνω απιστεμενος. Xen.
3. I (Tecmessa) perceive that I have been deceived,  
Εγνωκα ηπατημενος. Soph.
4. Since we are conscious to ourselves, that beginning from boys we have been practisers of virtuous and good actions, let us go against the enemies,  
Επειπερ συνισμεν αυτος, απο παις αρξαμενος  
ασκητης αν το καλον κ' αγαθον εργον, ιω επι  
τες πολεμεις. Xen.
5. I am such a one as you may see me,  
Τοιος δ', οιος οραω. Theocr.
6. The Athenians perceived that they were not sent away on any good account,  
Ο δ' Αθηναιος εγνω εκ εφ' ο (dat. c.) βελτιων  
λογος αποπεμπομενος. Thucyd.
7. For he perceived himself to be near evils,  
Κακος γαρ εγγυς αν εμανθανον. Eurip.

XXVII. The Verbs ειμι, τυγχανω, υπαρχω, γινομαι, κυρω and εχω, are often elegantly used with participles put after them, to express what the Latins would render by some tense of a single verb.

1. Through my means you have preserved it,  
Εξ εγω εχω σωσας. Soph.
2. You shall give in exchange,  
Αντιδες εσομαι. Soph.
3. Because thou hast cast down,  
Ανθ' ων εχω βαλων. Soph.
4. Wretch

4. Wretch that I am; I have discovered it,  
Εχω μαθων δειλαιος. Soph.
5. They say that the good Creon hath proclaimed  
such things,  
Τοιαυτα φημι ο αγαθος Κρεων κηρυξας εχω. Soph.
6. By chance he was near,  
Ετυχον πλησιον ων. Lucian.
7. He hath accomplished,  
Εχω περαντας. Soph.
8. Be now silent standing there, and remain where  
thou art,  
Σιγαω νυν εστως, και μενω ως κυρω εχων. Soph.
9. Not even though you hate him,  
Ουδ' εαν μισων κυρω. (subj. m.) Soph.
10. If there chanced to be any son,  
Ει τις τυγχανω εων παις. Herodot.
11. To which (speakers) they themselves are near,  
Ος εγγυς αυτος τυγχανω ων. Isocr.
12. Thus they have distributed,  
Ουτως διειληφως ειμι. Plato.
13. By chance they were celebrating,  
Ο ετυχον αγων. Thucyd.
14. Her husband did not chance to be in the camp,  
Ο ανηρ αυτη εκ ετυχον εν το στρατοπεδον ων. Xen.
15. Insult me. For now (Clytemnestra) you are  
prosperous,  
Υβριζω, νυν γαρ ευτυχων τυγχανω. Soph.
16. By chance I was sacrificing,  
Θυων εκυρον. Soph.
17. You will have benefited,  
Εσομαι ωφεληκως. Lucian.
18. We shall have thought,  
Εσομαι εγνωκως. Demosth.

XXVIII. Verbs that imply beginning, ending, de-  
siring, being in want of any thing, abstaining from,  
admiring,

admiring, despising, attaining to, differing from, excelling, commanding, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, buying, selling, accusing, pardoning, condemning, duty, possession, verbs of sense, and of distance, govern a genitive case.

1. For it would not be right, if because a man were perfectly good, he should not on that account even obtain smaller praises,

Ου γαρ αν καλως εχοιμι, ει οτι τελεως ανηρ  
αγαθος εγενομην, δια ουτος ουδε μειων αν  
τυγχανοιμι επαινος. Xen.

2. They are not the first among the second, but they are the chief of the chief,

Ου δευτερος πρωτευω, αλλ' ηγεμων ηγεμονευω. Xen.

3. The kings have never desired greater advantages,  
'Ο βασιλευς εδεπαποτε μειζων ωρεχθην. Xen.

4. He loved all things which were virtuous,  
Πας ο καλος ηραον. Xen.

5. All the pleasures which have the dominion over many men,

'Οσος ηδονη πολλος κρατει ανθρωπος. Xen.

6. He thought that he ought to abstain from drunkenness, in the same manner as from madness; and from unseasonable meats, in the same manner as from sloth,

Μεθη μεν αποσχεσθαι ομοιως ωομην χρηναι  
και μανια, σιτος δ' υπερ καιρον ομοιως ως  
και αργια. Xen.

7. He shrunk not from labours, he withdrew not from dangers, he spared not riches,

Ου πονος υφιμεν, ου κινδυνος αφισταμην, ου  
χρημα εφειδομην. Xen.

8. Leave war and fight,

Ειπω πολεμος και δηϊοτης. Hom.

9. He



9. He is senseless who forgets his parents,  
*Νηπιος ὅστις γονεὺς ἐπιλαθομαι.* Soph.
10. It is the part of a general,  
*Ἀρχῶν εἰμι.* Xen.
11. To pay attention to our friends,  
*Φίλος ἐπιμελεομαι.* Xen.
12. Have you forgot those things?  
*Ἐκεῖνος ἐπελαθομένην;* Xen.
13. He often remembered the time spent in his  
madness,  
*Ἐμεμνημένην πολλὰκις ἢ ἐν μανίᾳ διατρίβει.* Ælian.
14. Nor did their mind at all want a feast equally  
divided,  
*Οὐδὲ τι θυμὸς ἐδευομένην δαΐς εἶσος.* Hom.
15. If there are Gods, you truly, being a just man,  
shall obtain good rewards,  
*Εἰ δ' εἰμι θεός, δίκαιος ὦν ἀνὴρ σὺ γὰρ  
Ἐσθλὸς κερήσω.* Eurip.
16. You may enjoy the fruits of our pernicious stra-  
tagem,  
*Κακοῦρραφει ἀλεγείνος ἐπαυρηαι.* Hom.
17. Command thyself not less than others also,  
*Ἀρχῶ σεαυτὲ μὴδὲν ἥττον ἢ καὶ οἱ ἄλλοι.* Isocr.
18. Enjoy thy present good things as a mortal, but  
be careful of thy possessions as if thou wert  
immortal,  
*Ἀπολαύω μὲν τὰ παρόντα ἀγαθὰ ὥς θνητός, ἐπιμε-  
λεομαι δὲ τὰ ὑπαρχόντα ὥς ἀθάνατος.* Isocr.
19. They did not neglect things of the public,  
*Οὐκ ὀλιγοῦρον ὁ κοινός.* Isocr.
20. They within having heard the tumult, run out,  
*Ἀισθομένοις ὁ ἐνδὸν ὁ θορυβὸς ἐκβέω.* Xen.
21. Do you listen to my words,  
*Σὺ δ' ἐμοὶ μυθοὶ ἐπηκῆσα.* Soph.
22. There is not any city which is the property of  
one man only,  
*Πολὺς γὰρ ἐκ εἰμὶ ὅστις ἀνὴρ εἰμὶ εἷς.* Soph.

23. To partake of those diseases which happen during that age,  
Το νοσημα μετασχειν το δια ετος την ηλικιαν γινομενος. Isocr.
24. He that labours, requires rest,  
Ο πονων δεομαι η αναπαυσις. Aristot.
25. Neither did he fail of having this,  
Ουδε ετος διημαρτον. Isocr.
26. It behoves you not to be content, unless you much excel others,  
Χρη δε εκ αγαπαω, ει μη πολυ διοισω αλλος. Isocr.
27. He filled them with courage,  
Ενεπλησα φρονημα. Xen.
28. Thinking it a greater loss to be deprived of friends, than of riches,  
Μειζω ζημιαν ηγεμενος φιλος η χρημα στερισκομαι. Xen.
29. He thought that the Gods take care of men,  
Επιμελεομαι θεος ενομιζον ανθρωπος. Xen.
30. To despise the established form of government,  
Καταφρονειν η καθεστωσα πολιτεια. Xen.
31. Ignorance differs from madness,  
Διαφερωμανια αμαθια. Xen.
32. It is ordained, that he who is elder should take the lead both, in every action and word,  
Νομιζομαι, ο πρεσβυτερος ηγεομαι πας κ', εργον και λογος. Xen.
33. No one ever either saw Socrates doing, or heard him saying, any thing ungodly or impious,  
Ουδεις ποποτε Σωκρατης εδεν ασεβες εδε ανοσιον ετε πραττων ειδον, ετε λεγων ηκασα. Xen.
34. I touched the sword,  
Ηψαμην εγω ξιφος. Eurip.
35. I have tasted of infinite troubles,  
Πονος μυριος εγευσαμην. Eurip.

XXIX. An Accusative Case is put after some verbs of sense, by Attic and other writers.

1. I hear these things,

Ακρω ἑτος. Herod.

2. I have seen these Tragedians and Comedians,

Εἶδον ὁ Τραγωδῶς καὶ Κωμῶδῶς. Lucian.

3. Every one loves his own work,

Πας τὸ οἰκεῖος ἐργὸν ἀγαπᾷ. Aristot.

4. I heard all things,

Ἠκροαμην ἅπας. Lucian.

5. A horse flees from a camel, and bears not either to see its form, or smell its scent,

Καμηλὸν ἵππος φοβεσθαι, καὶ ἐκ ἀνεχθαι ὅτε ἡ ἰδεὴ αὐτοῦ ὄσρων, ὅτε ἡ οἴμῃ οσφραίνοντος. Herod.

6. Having heard this oracle,

Ἀκυσας ἡ μαντεία. Xen.

XXX. Sometimes the Genitive; sometimes the Dative; sometimes the Accusative Case is put absolute.

By the term *absolute* is meant *independent*. But in reality \* no word is put independently of another, either

\* Brunck in his note on Soph. Ant. v. 260. and Schutz on Æsch. Pers. v. 120. allude to passages in which they suppose Nominative Cases are absolute. Such expressions, however, are only Elliptical. Either by inserting some part of the Verb εἰμι, or by resolving a participle into its verb with ὅτι, ὅτι, or ὅταν; or by supplying a word from the context with which the Nominative may be put in apposition; such apparent Nominatives absolute may be explained, and an account be given of them. To speak philosophically:—The Nominative Case is the Idea first falling from the Mind. But no discursive Mind throws out one Idea without connecting it with some other to follow. Again; the Nominative Case is as the Agent. But every Agent must proceed to act, or it is no Agent. The Nominative Case therefore, on these two principles, must lead to some Verb, either directly, or by implication.

either expressed, or understood. Those which, in the following examples, appear to be so placed, are governed of some preposition understood.

*Genitive.*

1. The sun rising,  
ἥλιος τελλων. Soph.
2. Many men having been destroyed,  
Πολλος ανθρωπος διαφθαρεις. Isocr.
3. The city having been unfortunate,  
Δυστυχησας η πολις. Isocr.
4. When the Lacedæmonians and their allies were consulting,  
Βουλευομενος Λακεδαιμονιος και ο Συμμαχος.  
Xen.
5. This action having been done at Platea, and the treaties having been openly broken,  
Γεγενηνημενος δε το εν Πλαταιαι εργον, και  
λελυμενος λαμπρως η σπονδη. Thucyd.

*Dative.\**

1. Which things having been done,  
Ἄ γενομενα. Isocr.
2. At the close of the year,  
Παριων ενιαυτος. Xen.
3. As Jesus passed forth from thence,  
Παραγων εκειθεν ο Ιησους. St. Matt.
4. Whilst the Corcyræans were pitching their camp,  
the twenty ships sailed down,  
Κερκυραιος στρατοπεδευομενος η εικοσι νηυς  
κατεπλεον. Thucyd.
5. We rejoice that you are returned,  
Συ νοστησας εχαρην. Hom.

\* The three first examples of Dative Cases absolute are all taken from the Port-Royal Greek Grammar.



*Accusative*

Used particularly by the Attics.

1. It being an uncertain thing, when any other person making an incursion, would take away the fruits of their labours,

Αδηλος ων ὅποτε τις επελθων αλλος αφαιρεσομαι. Thucyd.

2. Nothing certain being determined on,

Κυρωθεις εδεις. Thucyd.

3. My children having appeared who were not expected,

Τεκνον εκφανεις αελπτος. Soph.

4. There being three garrisons of the Assyrians,

Τρεις ων οί Ασσυριοι φρεριον. Xen.

5. As if it were an easy thing for them,

Ὡς ἐτοιμος οὐ ων. Plat.

6. Three spies of the Carthaginians having been apprehended,

Κατασκοπος Καρχηδονιος τρεις συλληφθεις. Polyæn.

7. When Crassus was retreating with great loss,

Κρασσος μετα πολλος ηττα αναχωρων. Polyæn.

8. It having been determined on to engage in a sea fight,

Δοξας (neut. part.) διανουμαχεω. Thucyd.

9. When it was in their power to have subdued all things in Sicily,

Εξων (neut. part.) το εν Σικελια κατεσρεψαμην.  
Thucyd.

XXXI. All Verbs put acquisitively, Verbs of following, contending, praying, using, rejoicing, helping, pleasing, profiting, giving, reproving, meeting, agreeing, discoursing, envying, obeying, resisting, trusting, govern a Dative Case.

1. Abolishing all those things in which slaves are subservient to their masters, he enjoined only those things in which free men obey their magistrates,  
*Αφαιρων ὅσα δαλος δεσποτης ὑπηρετεω, προσεταττον ὅσα ελευθερος αρχων πειθομαι. Xen.*
2. To assist his country,  
*Βοηθεω ἡ πατρις. Xen.*
3. But even he, having trusted to the treaties of Agesilaus, came to the camp,  
*Αγησιλαος δε και ἐτος ἡ σπονδη πισευσας, εις το στρατοπεδον ηλθον. Xen.*
4. He did not use sleep as a thing that had dominion over him, but as a thing governed by his business,  
*Ου μην ὕπνος γε δεσποτης, αλλ' αρχομενος ὑφ' αἱ πραξεις εχρημην. Xen.*
5. To live basely is base to those who are nobly born,  
*Ζωω αισχρος αισχρως ὁ καλως πεφυκας. Soph.*
6. I will not disobey your words,  
*Ουκ απιθησω ὁ σος μυθος. Soph.*
7. He assisted his friends,  
*Οἱ φιλοι εξοθησα. Isocr.*
8. There are many advantages to you, i. e. ye have many advantages,  
*Πολλος πλεονεκτημα συ ὑπαρχω. Demosth.*
9. To yield to misfortune,  
*Εικω κακον. Soph.*
10. Every man labours for his own interest,  
*Πας ανηρ αὐτε πονεω. Soph.*
11. They sacrifice both to the sun, and to the moon, and earth, and fire, and water, and winds,  
*Θυω δε ἡλιος τε και σεληνη, και γη, και πυρ, και ὕδωρ, και ανεμος. Herodot.*
12. They use not libation, nor pipe, nor chaplets, nor salt cakes,

Οὐ σπονδὴν χρεώνται, ἐκὶ αὐλός, οὐ ξέμμα,  
ἐκὶ εἰλαι. Herodot.

13. Let us all follow Hector,

Ἑκτορ πάς ἐπώμαι. Hom.

14. For neither was Lyncurgus long lived, who con-  
tended with the immortal Gods,

Οὐδὲ γὰρ εἶδε Λυκουργός δὴν ἦν, ὅς ῥα θεὸς  
ἐπεβρανίος ἐρίζον. Hom.

15. I blame your husband,

Μεμφομαι ποσὶς σός. Eurip.

16. The Gods give to men not one of the good and  
admirable things which exist, without labour  
and study,

Τὰ οὐτὰ ἀγαθὰ καὶ καλὰ εἶδεν ἀνευ πόνος καί,  
ἐπιμελεία θεοὶ δίδουσιν ἀνθρώπος. Xen.

17. All multitude, and all wealth, yields to valour,

Πας πλῆθος καὶ πας πλετος ἀρετῇ ὑπείκω. Plato.

18. Out of the greatest dangers arise the greatest ho-  
nours, both to a city, and to a private individual,

Ἐξ ὁ μέγιστος κίνδυνος καὶ πόλις καὶ ἰδιώτης  
μέγιστος τιμὴ περιγιγνομαι. Thucyd.

19. For neither doth wealth confer dignity on the  
possessor, if joined with baseness of mind:  
(for such a man is rich for another, and not  
for himself:) nor do beauty and strength of  
body, when united in the coward and base per-  
son, appear ornamental, but disgraceful,

Οὐτε γὰρ πλετος κάλλος φέρω ὁ κεκτημένος μετ'  
ἀνανδρία· (ἀλλος γὰρ ὁ τοιοῦτος πλετω καὶ εἰς  
ἑαυτὸν) εἴτε σῶμα κάλλος καὶ ἰσχυρὸς δειλὸς καὶ κα-  
κὸς ξυνοικῶν, πρεπὼν φαίνομαι, ἀλλ' ἀπρεπής. Plato.

20. Whom can a city please, without laws?

Τίς ἀν πόλις ἀρεσκοίμιν, ἀνευ νόμος; Plato.

XXXII. All Verbs and Adjectives take after them  
a Dative Case, which signifies the cause, instrument,  
or manner of an Action.

1. On account of your old age, and long time of absence,  
Γηρας και μακρος χρονος. Soph.
2. It was his country by nature,  
Ην φυσικη πατρις. Isocr.
3. It is necessary to restrain them by deed and actions, not by words,  
Εργον κωλυω και πραξις, οχι λογος δεον. Demosth.
4. Both by her hands, and by filthy living, and by all evils,  
Και χειρ, και λυμαι, και πας κακος. Soph.
5. He subdues by his stratagems,  
Κρατω μηχανη. Soph.
6. He struck a panic by his contrivance and art,  
Φοβον ενεβαλον σοφια και τεχνη. Polyæn.
7. Sacrifice to God, being splendid not so much in garments, as in heart,  
Θεος θυω, μη λαμπρος ων η χλαμυς, ως η καρδια. Menand.
8. Useful neither in speech, nor in action,  
Μητε λογος, μητε εργον ωφελιμυς. Xen.
9. Men live, as Gods, excelling in nature, and body, and mind,  
’Ωσπερ θεος, ανθρωπος βιοτευω, φυσικη, και το σωμα, και η ψυχη, κρατιστευων. Xen.
10. It behoves us to think these things concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent,  
Ταυτα χρη περι Θεος διανοεσθαι, δυναμις μεν ων ισχυρος, καλλος δε ευπρεπης, ζωη δε αθανατος, αρετη δε αριστος. Aristot.
11. They thought that we should perish by want of command and want of order,  
Αναρχια αν και αταξια ενομιζον εγω απωλομην. Xen.
12. Whatever virtues are said to be amongst men, you



you will find, upon consideration, that they all are improved both by discipline and study,

Ὅσος ἐν ἀνθρώπος ἀρετὴ λεγομαί, σκοπεῖμενος παρὰ μαθηταῖς τε καὶ μελετῇ αὐξανομένης. Xen.

13. Our bodies are formed by nature to be improved by proportionate labours, and our mind by serious discourses,

Τὸ μὲν σῶμα ὁ συμμέτρος πόνος, ἡ δὲ ψυχὴ ὁ σπουδαῖος λόγος αὐξομαί πεφυκα (sing. n.) Isocr.

14. God is pleased by just works,

Ὁ γὰρ Θεὸς γ' ἐργὸν δίκαιος ἡδομαί. Menand.

XXXIII. Verbs transitive have an Accusative Case after them.

1. Fear God, honour your parents, reverence your friends,

Θεὸς φοβεομαί, γονεὺς τιμᾶω, φίλος αἰσχυνομαί. Isoc.

2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous?

Εἴγε τις ὁ ἡ εὐκλεία ἐρῶς ἐκβαλοίμι ἐξ ὁ βίος, τις ἂν ἐπὶ ἀγαθὸς γενοίμην, ἢ τις ἂν τις λαμπρὸς ἐργασασθᾶν ἐπιθυμήσεια; Lucian.

3. It is necessary to men to bear the misfortunes given them from the Gods,

Ἀνθρώπος ἡ μὲν ἐκ Θεῶς

Τυχὴ δόθεις ἐμὶ ἀναγκάσιον φέρω. Soph.

4. Evil communications corrupt good manners,

Φθείρω ἥθος χρηστὸς ὁμιλία κακός. Menand.

5. No one being good does a bad action,

Οὐδεὶς πονηρὸς πρᾶγμα χρηστὸς ὦν, ποιεῶ. Menand.

6. They who worship God, have good hopes for safety,

Ὁ γὰρ Θεὸς σεβῶν ἐλπίς καλός

Ἐχω εἰς σωτηρίαν. Philemon.

7. Com-

7. Comparisons make friends to be enemies,  
*Εχθρος ποιῶ ὁ φίλος ἢ συγκρησις.* Philemon.
8. All things whatsoever an angry man does, these  
 you will afterwards find to have been wrong,  
*Ἄπας ὅσος ὀργιζόμενος ἀνθρώπος ποιῶ,*  
*Οὗτος ὕστερον λαβοίμι ἀν' ἡμαρτημένος.* Menand.
9. God, being nearly present, seeth thee,  
*Ὁ γὰρ Θεὸς βλέπω σὺ, πλησίον παρών.* Menand.
10. Time both degrades and raises again all human  
 things: but the Gods love the sober-minded,  
 and hate the evil,  
*Ἡμερὰ κλινῶ τε καὶ ἀναγῶ παλιν*  
*Ἄπας ὁ ἀνθρώπειος· ὁ δὲ σωφρων*  
*Θεὸς φιλεῶ, καὶ συγῶ ὁ κακός.* Soph.
11. You will know the Deity, that he is so great in  
 power, and such in nature, as at the same time  
 to see all things, and to hear all things, and to  
 be every where present,  
*Γινώσκειν το Θεῖον, ὅτι τοσούτον καὶ τοιούτον*  
*εἰμι, ὥσθ' ἅμα παν ὄρᾶν, καὶ παν ἀκούειν,*  
*καὶ πανταχοῦ παρῆναι.* Xen.
12. Ignorance produces boldness of dispatch; but  
 consideration, delay,  
*Ἀμαθία μὲν θράσος, λογισμὸς δὲ οἰκνός φέρω.* Thuc.
13. No one can ever persuade us that there is in  
 mankind a greater virtue than piety,  
*Μεῖζον ἀρετῇ (gen. c. as in R. XV.) μὴδεὶς ἐγὼ ποτε*  
*πειθῶ ἢ εὐσεβείᾳ εἰμι ὁ θνητὸς γένος.* Plato.

XXXIV. Verbs of teaching, asking, giving, taking  
 away, doing good or ill to, absolving, and accusing,  
 may take after them two accusative cases; of which,  
 one will express the person affected; the other,  
 intimate the thing done: or one accusative with an  
 adverb.

1. I did these things to this person with justice,  
Εγω τετο ἔτος εποίησα συν δικη. Herodot.
2. Thebes has not taught you this evil,  
Συ Θηβαι γ' εκ παιδευσα κακον. Soph.
3. He deprived the soldiers of their pay,  
Ὁ στρατιωτης ὁ μισθος απεσερησα. Isocr.
4. I will teach you all things,  
Ἄπας συ διδαξομαι. Xen.
5. I have taught you these things,  
Εγω συ ἔτος ἐδιδάξαμην. Xen.
6. How do Priam and the sons of Priam commit such evils against you?  
——Τι νυ συ Πριαμος, Πριαμος τε παις  
Τοσσος κακος ῥέζω; Hom.
7. He deprived them both of life, both him, and his servant Calesius,  
——Αμφω θυμος απηυρα,  
Αυτος, και θεραπων Καλησιος. Hom.
8. I should have done no service either to you, or to myself,  
Ουτ' αν συ ωφεληκειν εδεις, ετ' αν εμαυτε. Plato.
9. To speak kindly to one who speaks kindly, and to do good to one who does good,  
Ευ λεγειν ὁ ευ λεγων, και ευ ποιειν ὁ ευ ποιῶν. Xen.
10. Act not injuriously to the dead,  
Μη δραω ὁ τεθνηκως κακως. Soph.

XXXV. Every Verb may also take after it an Accusative Case of a corresponding Noun.

1. To wage war,  
Πολεμος πολεμιζω. Hom.
  2. Having sinned a base sin, I will endeavour to make amends for it,  
——Ἡ ἁμαρτια  
Αισχυρος ἁμαρτων, αναλαξειν πειρασομαι. Soph.
3. Be

3. Be cautious therefore with that caution which I mention,  
Ευλαβεσθαι εν ἡ ευλαβεια, ὅς εγω λεγω. Plato.
4. To have possessed a possession,  
Κτημα εκτησαμην. Plato.
5. To transact political affairs,  
Πραττω το πολιτικον πραγμα. Plato.
6. To serve a base slavery,  
Δουλευειν δουλεια αισχυρος. Xen.
7. They are going their fated journey,  
Πορευομαι ἡ εἰρμαρμενη πορεια. Plato.

XXXVI. Verbs and Participles passive take after them a Genitive Case of the Agent or Doer, with the prepositions ὑπο, απο, παρ, προς, or εξ, expressed or understood.

1. For no one ever complained that he had been deprived of any thing by Agesilaus,  
Ὑπο γαρ Αἰγησίλαος στερομαι μεν εδεις εδεν παποτε ενεκαλεσα. Xen.
2. Deprived by Ulysses, the basest of all men,  
Τηταμενος προς κακιστος Οδυσσευς. Soph.
3. Shall I be left by you (pl.) also?  
Και προς συ λειφθησομαι; Soph.
4. These things are done violently by you,  
Αλλ' εκ συ βιαζομαι τοδε. Soph.
5. They are named philosophers by us,  
Φιλοσοφος προς εγω ονομαζομαι. Lucian.
6. Being struck by fear,  
Εκπλαγεις ὑπο θεος. Ælian.
7. Impelled by the Gods,  
Προς Θεος ὤρμημενος. Soph.
8. Being killed by the murderous son of Achilles,  
Σφαγεις Αχιλλευς παις εκ μαιφονος. Eurip.
9. By



9. By me all things shall be kept in silence,  
Εξ εγω γε πας σιγηθησομαι. Eurip.
10. Whatever is fit to be done by God, it is impossible for man to avert,  
Ὅσις δει γενεσθαι εξ ὁ Θεος, ἀμηχανος ἀπει-  
τρεψα ἀνθρώπω. Herod.
11. Friends are prevailed upon by friends,  
Φίλος (gen. c.) νικαομαι φίλος. Soph.
12. No action of any account was done by them,  
Ἐπραχθην ἀπ' αὐτος εἰς εργον ἀξιολογος. Thucyd.

XXXVII. Sometimes the Genitive Case of the Agent or Doer is changed into the Dative.

1. Base actions are taught by base persons,  
Αἰσχροὶ γὰρ αἰσχρὸν πρᾶγμα ἐκδιδασκομαι. Soph.
2. You would not be willing that these things should have been done by you,  
Οὐκ ἀν ἐβελοιμι συ ἔτος πεπραγμαι. Plato.
3. Poems, which seemed to me to have been particularly laboured by them,  
Ποιήματα, ὅς ἐγω εἶδοκεον μαλιστα πεπραγμα-  
τευμαι αὐτος. Plato.
4. As it was often agreed upon by us even in the time antecedent to the present,  
Ὡς πολλακίς ἐγω καὶ ἐν ὁ ἐμπροσθεν χρόνος  
ὁμολογηθην. Plato.
5. As it was then said by us,  
Ὡσπερ τότε ἐγω ἐλεγομην. Plato.
6. Let this be named by us,  
Τοῦτο ἐγω ὠνομασμαι. Plato.
7. All things had been spoken by her,  
Πας εἰρημην αὐτος. Lysias.
8. No such thing has been done by me,  
Οὐδεὶς ἐγὼ γε εἰμι τοῖστον πεπραγμενος. Lysias.
9. The

9. The evil and base things which have been pursued both by this man and the brothers of this man,  
*Ὅσος κακος και αισχυρος κ', ἕτος κ', ὁ ἕτος ἀδελφος επιτηδευμαι. Lysias.*
10. The greatness of the things done by him,  
*Το μεγαθος εκεινος τα πεπραγμενα. Isocr.*
11. Do not now dishonour the Gods, having been saved by the Gods,  
*Μη νυν ατιμαω θεος, θεος σεσωσμενος. Soph.*
12. He is reproached by all the Greeks,  
*Κυδαζομαι ὁ πας Αργειος. Soph.*
13. To lie is thought by them most base,  
*Αισχιςος αυτος το ψευδεσθαι νενομισμαι. Herodot.*
14. Old age having quickly surprised any one whatever, must make him never wish to live over again, considering the life that has been lived by himself,  
*Ταχυ γε μην επιλαβων γηρας ὀσισεν, ποιησαιμι αν μηποτ' εβλησα παλιν ανεβιων, λογισαμενος βεβιωμενος ἑαυτου βιος. Plato.*

XXXVIII. Passive Verbs are found with an Accusative Case after them, which is governed of Κατα understood.

1. I have been distracted in my fearful mind,  
*Εκτεταμαι φοβερος φρην. Soph.*
2. Being smitten in her mind with the love of Jason,  
*Ερως θυμος εκπλαγεις Ιασων. Eurip.*
3. I am disturbed in my mind,  
*Ταρασσομαι φρενες. Soph.*
4. I was bound about the head with a diadem,  
*Διαδημα ἡ κεφαλη διεδεδεμην. Lucian.*
5. He was much enraged in his mind,  
*Μαλα θυμος εχολωθην. Hom.*

XXXIX. Verbs of the Infinitive Mood are set after other Verbs, or Adjectives.

1. I have learned to have simple manners,

Εμαθον ὁ τροπος ἀπλῆς εἶναι. Eurip.

2. O king, I wish to fail by acting honourably, rather than to succeed (by acting) basely,

Βουλομαι δ' ἀναξ καλῶς

Δρῶν ἐξημαρτον μαλλον, ἢ νικᾶω κακῶς. Soph.

3. A man who is about to do a great action is accustomed to delay,

Φιλεω γὰρ οὐκ ἐν πρᾶγμα, ἀνὴρ πρᾶσσαν μεγάλης. Soph.

4. When any one of the Gods would hurt, not even a strong man can flee,

Ὅταν δὲ τις θεὸς

βλαπτῇ, δύναμιν αὐτῷ οὐδ' αὖ ἰσχυρὸν ἐφυγον. Soph.

5. Whosoever desires to live, let him try to conquer,

Ὅστις ζῆν ἐπιθυμῇ, πειρασθῆναι νικᾶν. Xen.

6. Continue to worship him only, him who is the Lord of all things, being the chief producer of them, and the Father of all, the Inventor and Creator of such good things,

Ὁ ὧν πᾶς κύριος γενικωτάτος

καὶ πατήρ, οὗτος διατελεῖ τιμᾶν μόνον,

ἀγαθὸς τοῖσιν εὐρέτης καὶ κτιστὴρ. Menand.

7. Think that it is fit to distrust the bad, as to trust the good,

Προσηκῶ ἡγεομαι ὁ πονηρὸς ἀπιστεῖν, ὥσπερ ὁ χρηστὸς πιστεῖν. Isocr.

8. I myself, O sons of virtuous men, both exhort you now, and in the remaining time will both remind and encourage you, to strive earnestly to be as virtuous as possible,

Εγὼ αὐτὸς, ὦ παῖς ἀνὴρ ἀγαθός, νῦν τε παρεκκελευομαι, καὶ ἐν λοιπῷ χρόνῳ, καὶ ἀναμνησκῶ, καὶ διακελευομαι προθυμεομαι εἶναι ὡς ἀριστός. (acc. c.) Plato.

9. We must earnestly endeavour, by whatever method one can, both by education and by pursuits, and by the sciences which we learn, to flee from Vice, and attain to its contrary,  
*Προθυμητεον μὴν, ὅπη τις δυναμῆαι, καὶ δια (gen. c.) τροφῇ καὶ δι' ἐπιτηδεύμα, μαθήματα τε, ἐφυγον μὲν Κακία, τὲναντίον δὲ εἶλον.* Plato.
10. Without virtue it is not easy to bear fortunate circumstances properly,  
*Ἄνευ ἀρετῆς οὐ ῥαδίως φέρω ἐμμελὸς τὸ εὐτυχίαν.* Aristot.
11. To learn is most pleasant not only to philosophers, but to others also equally,  
*Μαλθανω οὐ μόνον ὁ φιλοσοφῶς ἡδίστος, ἀλλὰ καὶ ὁ ἄλλος ὁμοίως.* Aristot.

**XL.** The Infinitive Mood is often put Elliptically, especially by the Poets, ὄρᾱ, βλέπει, σκοπεῖ, δός, θείω, κέλευω, or εὐχομαι, being understood.

1. Go home, and offer sacred hecatombs to the immortal Gods,  
*Οἰκαδ' ἀποσεύχω, ἐρδω θ' ἱερός ἑκατομβῇ Ἀθανάτοιο θεός.* Hom.
2. Say that you hear the voice of Hercules,  
*Φασκω δ' αὐδὴν τὴν Ἡρακλῆος κλυῶ.* Soph.
3. Tell all these things, but be not a false messenger,  
*Πας τοδὲ ἡγγεῖλα, μὴδὲ ψευδαγγελὸς εἰμι.* Hom.
4. Do not retard my anger,  
*Μῆτι διατρίβω ὁ ἔμος χολός.* Hom.
5. Before a person be dead, stop, and do not call any one happy, but fortunate,  
*Πρὶν ἂν τελευτήσω, ἐπισχω, μὴδὲ καλέω πῶ ὀλβίος, ἀλλ' εὐτυχῆς.* Herod.
6. Having driven the enemy from the ships, return again,  
*Ἐκ νηὺς ἐλάσας, εἰμι παλιν.* Hom.
7. Do



7. Do you yourself fight among the first,  
*Αυτος ενι πρωτος μαχομαι.* Hom.

8. Contradict and examine my discourse,  
*Αντιλεγω και διευθυνω ο λογος.* Lucian.

**XLI.** The Greeks use *Μελλω* and an Infinitive Mood, to express what in Latin would be rendered by a Participle of the Future in Rus and the Verb Sum.

1. They are about to perform the funeral obsequies,  
*Ταφη μελλω ποιω.* Plato.

2. Concerning which things ye are about to determine,

*Περι ος συ μελλω κρινω.* Isocr.

3. That which I am about to do is difficult,  
*Χαλεπος ειμι ος μελλω ποιω.* Isocr.

4. Every thing which you are about to speak, first consider in your mind,

*Πας οςις αν μελλω λεγω προτερον επισκοπω η γνωμη.* Isocr.

**XLII.** Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition; and sometimes a Participle.

### *The Infinitive Mood.*

1. The chief of the Athenians, most powerful in speaking and acting,

*Πρωτος Αθηναιος, λεγω και πραττω δυνατος.* Thuc.

2. Settle two occasions for, or of, speaking,  
*Δυω ποιομαι καιρος το λεγω.* Isocr.

3. The Cretans are skilful in using the bow,  
*Κρης ειμι τοξευω αγαθος.* Ælian.

4. Lo! this hair for crowning, i.e. to be crowned,  
*Πλοκαμος οδε καταστεφω.* Eurip.

5. He

5. He will be hard to be attacked in war,  
Χαλεπὸς εἶναι πρὸς τὸ πολεμεῖν. Isocr.
6. Such were you to be looked at,  
Ἦσθα εἶδον τοιούτος. Plato.
7. He spent the greatest part of his time in enquiring, and considering, and consulting,  
Ὡς τὸ ζητεῖν, καὶ φροντίζειν, καὶ βουλευομαι, ὁ πλεῖστος χρόνος διετρίβον. Isocr.
8. There was nothing pleasant to be seen,  
Μηδὲς ἦν εἶδον γλυκύς. Soph.
9. Now is the time for doing it,  
Νῦν καιρὸς ἐρῶ. Soph.
10. In living indolently, and in loving satiety, pains instantly cling to pleasures: but to be studious in virtue, and to regulate one's life temperately, always yields delights pure and more lasting,  
Ὡς τὸ ῥαθυμῶν καὶ αἱ πλησμοναὶ ἀγαπᾶν, εὐθὺς ἢ λυπῇ ἢ ἡδονῇ παραπεπηγαῖ· τὸ δὲ περὶ ἡ ἀρετῇ φιλοπονῶν, καὶ σωφρονῶς ὁ ἑαυτοῦ βίος οἰκονομῶν, αἰεὶ ἢ τερψίς ἐίλικρινής καὶ βεβαιότερος ἀποδίδωμι. Isocr.

### *Participle.*

1. Socrates acts unjustly, in not acknowledging those Gods which the city acknowledges,  
Ἀδίκῶν Σωκράτης, ὅς μὲν ἡ πόλις νομίζει θεός, οὐ νομίζω. Xen.
  2. I myself acquired them by doing kindly,  
Εὐεργετῶ αὐτὸς ἐκτησαμην. Soph.
  3. You endeavour to deceive me, by speaking purposely things contrary to those on which we just now were agreed,  
Ἐπιχειρῶ ἐγὼ ἐξαπατᾶν, ἐπιτηδὲς ἐναντίας λεγῶ οἷς ἀρτι ὡμολογησά. Plato.
4. Piously

4. Piously reverence the things which relate to the Gods, not only by sacrificing, but also in abiding by your oaths,

Ευσέβειω τὰ πρὸς ὁ θεοὺς, μὴ μόνον θύω, ἀλλὰ  
καὶ ὀρκίοις ἐμμένω. Isocr.

5. You know that it is a virtue worthy of a man, to overcome his friends by doing good,

Εἰδὼκα ἀνὴρ ἀρετὴ εἶναι, νικᾶν ὁ φίλος εὖ  
ποιῶν (acc. c.) Xen.

6. We gain friends, not by receiving, but by doing favours,

Οὐ πασχῶ εὖ, ἀλλὰ δρῶ, κταομαι ὁ φίλος. Thucyd.

XLIII. The Infinitive Mood is elegantly used with a Nominative Case either before or after it; particularly by the Attics.

1. The Assyrian I think indeed will bring horsemen, not less than twenty thousand,

Ὁ δὲ Ἀσσυρίος, ἐγὼ μὴν οἶμαι, ἵππευς μὲν  
ἀξεῖν, οὐ μείον δις μυρίων. Xen.

2. Sophocles said, that he made men such as they ought to be; and Euripides, such as they are,

Σοφοκλῆς εἶπεν, αὐτοὺς μὲν οἷός τε ποιεῖν,  
Εὐριπίδης καὶ, οἷός εἰμι. Aristot.

3. You say that you are in need of,

Φημί ἐνδεὴς εἶναι. Plato.

4. He will be in danger of perishing himself,

Κινδυνεύσω αὐτὸς ἀπώλομαι. Plato.

5. Swear to me, that you will assist me willingly, both in words and actions,

———Εγὼ ὁμοσσοῦ

Ἡ μὲν μοι προφθρῶν ἐπὶ καὶ χεῖρ ἀρῆξειν. Hom.  
6. It

6. It was their opinion, that I myself should immediately have things sufficient,  
*Εδοξε, ευθυς αν αυτος εχειν το αρην̃ν. Lucian.*
7. I pass over in silence that I myself have often been crowned,  
*Παραλειπω και πολλακις αυτος εσεφανωσθαι. Demosth.*
8. We shall not say that we ourselves are blameable,  
*Ου γαρ αυτος γ' αιτιος φησω ειναι. Demosth.*
9. Each hoping that he shall do nothing himself,  
*Αυτος μεν ουδεις εκαστος ποιησειν ελπιζων. Demosth.*
10. He said he was ready,  
*Εφην ετοιμος ειναι. Herodot.*
11. Harpagus said, that he himself wrote,  
*Ἀρπαγος εφην, αυτος γραψαι. Herodot.*
12. He shewed that he was an enemy to the king,  
*Εδειξα πολεμιος ειναι βασιλευς. Polyæn.*
13. Thersander said, that he also was invited,  
*Εφην δε ο Θερσανδρος, κληθηναι και αυτος. Herodot.*
14. Thinking that they themselves should not be in safety,  
*Νομισαντες ουδ' αυτος σωθησесθαι. Isocr.*
15. If they should suspect that you are ungrateful towards your parents, no one would think, that when he had done you a favour, he should receive any return of thanks,  
*Ει συ (acc. c.) ὑπολαβοιμι προς ο γονευς αχαριστος ειμι, ουδεις αν νομισεια, ευ συ ποιησας, (nom. c.) αποληψομαι χαρις. Xen.*
16. Praises spoken of others are heard patiently so far, as each person may think himself to be able



able to have performed any one of the things, which he has heard,

Μεχρὶ τοδὲ ανεκτος ὁ ἐπαινος εἰμι περὶ ἕτερος λεγόμενος, ἐς ὅσον ἀν καὶ αὐτος ἑκάστος οἴημαι ἰκανὸς εἰμι ἐδράσα τις ὅς (gen. c.) ἤκιστα. Thucyd.

XLIV. When any necessity is signified, the Greeks make use of Verbal Adjectives, which govern a Dative case of the person *by* whom any thing is to be done; and such case as the Verbs require from whence they are derived, of the person to whom, or thing to which, or action which is to be done.

1. It must be contended by us, i.e. we must contend,  
 Αγωνιζέον ἐγώ. Xen.
2. I must be anxious,  
 Σπῆδασειν ἐγώ. Eurip.
3. Ye must contend for liberty,  
 Σὺ γ' ὑπὲρ ἧ ἐλευθερία ἀγωνιζέον. Demosth.
4. Ye must do this thing,  
 Σὺ ἔτος πράκτεον. Demosth.
5. The saying, *Know thyself*, means, if you know your own circumstances, and what is to be done by you,  
 Το Γνωθὶ σαυτὸν εἰμι, ἀν το πρᾶγμα  
 Ἰδῆς τὰ σαυτῆ, καὶ τίς σὺ ποιήτεον. Menand.
6. Both all who speak, and ye who hear, must prefer things which are best, and will be salutary,  
 Καὶ οἱ λεγοντες ἅπαντες, καὶ οἱ ἀκοντες ὑμεῖς, τὰ  
 βέλτιστα καὶ τὰ σωσοντα προαιρετεον. Demost.
7. If they were to have done any thing base, you should have chosen death rather than this,  
 Εἰ ἐμελλον αἰσχρὸς τίς ἐργασασθαι, θάνατος  
 (acc. c.) ἀντ' αὐτος προαιρετέον ἦν. Xen.
8. If you either wish that the gods should be propitious to you, you must worship the gods: or if  
 F you

you are willing to be beloved by your friends, you must do good to your friends: or if you desire to be honoured by your city, you must do service to your city,

Εἴτε οἱ θεοὶ ἰλεως εἶναι σὺ βελομαι, θεραπευτεον οἱ θεοὶ (acc. c.)—εἴτε ὑπο φίλοι εθελοῖμι αγαπᾶσθαι, οἱ φίλοι (acc. c.) ευεργετητεον· εἴτε ὑπο πολὺς ἐπιθυμῶ τιμᾶσθαι, ἡ πολὺς (acc. c.) ωφελητεον. Xen.

9. If it should not be possible to be preserved honourably, we must choose death,

Ἀν μὴ ὡ πρὸς τὸ καλὸν (dat. c.) σωζομαι, θανατος ἐγὼ αἵρετεον εἰμι. Isocr.

10. We must shew, that we have been educated better than others, and instructed in the way to virtue,  
Εγὼ ἐπιδεικτεον εἰμι, ὅτι ὁ ἄλλος ἀμεινον τεθραμμαι, καὶ πεπαιδευμαι πρὸς ἀρετῇ. Isocr.

XLV. Participles govern the same Cases, which the Verbs do, from whence they are derived.

1. Paying attention to, not insulting the Greeks,  
Θεραπευοντες, οὐχ ὑβριζοντες οἱ Ἕλληνες. Isocr.
2. Instructing the younger men in such manners,  
Οἱ νεωτέροι τοις τὸν ἥθος παιδεύοντες. Isocr.
3. To praise men who have done nothing good,  
Ἐπαινεῶ οἱ μὴδεις ἀγαθὸς πεποιηκοτες. Isocr.
4. Xerxes himself led it, having left his palace,  
Ξερξῆς ἡγαγον, ἐκλιπὼν τὰ βασιλεια. Isocr.
5. With free minds they carried on their form of government, honouring the good and punishing the bad, by established law: thinking it to be the part of wild beasts to be restrained through force by each other, but that it belonged to men to determine justice by law, and to persuade by reason,  
Ἐλευθερὸς ψυχῇ ἐπολιτευομένην, νόμος ὁ ἀγαθὸς τιμᾶω

τιμαω και ὁ κακος κολαζω· ἡγησαμενος Δηριον  
μεν εργον ειμι, ὑπ' αλληλοι βια (dat. c.) κρα-  
τεομαι, ανθρωπος δε προσηκω, νομος μεν ὤριστα  
το δικαιον, λογος δε επεισα. Lysias.

XLVI. A Participle or Adjective by Attraction  
is often put in the same case as the Noun or Pro-  
noun to which it refers, though the common mode  
of speaking may seem to require another case.

1. Those things which the Gods have given to men  
to discern when they have learned them,

Ἄ οἱ ανθρωποι εδωκα οἱ Θεοι μαθοντες διακρι-  
νειν. Xen.

2. It never turned out basely or ingloriously to any  
one, that he had pitied suppliants,

Ουδεις πωποτ' εδ' αισχρως εδ' ακλεως απεξην,  
οἱ ικετης ελεησας. Isocr.

3. Thinking themselves to be the wisest of men,

Οιομενων ειναι σοφωτατος ανθρωπος. Plato.

4. It has been ordained by fate for most men, when  
successful, never to be wise,

Τοις πλειστοις ειμαρμαι μηδεποτ' ευ πραττοντες  
φρονειν. Demosth.

XLVII. A Participle is often put instead of an  
Infinitive Mood, particularly after Verbs of perse-  
vering, desisting, perceiving, finding, or other Verbs  
which may imply some affection of the mind.

1. He continued injuring indeed no one, but honour-  
ing the good, and punishing those that offended,

Διετελεσα εδεις μεν αδικῶ, οἱ δε χρησοι τιμῶ, οἱ  
δε εξαμαρτανοντες κολαζω. Isocr.

2. No one will appear to have gained this honour  
more nobly,

Ουδεις φανησομαι ἡ τιμη εἶτος καλλιον εκτησα-  
μην. Isocr.

3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably,  
*Ουδεις, ετε θνητος, ετε ημιθεος, ετε αθανατος ευρηθησομαι, καλλιον ελαβον η βασιλεια.* Isocr.
4. He appears plainly to have done those things also from choice,  
*Κ' εκεινο εκ προαιρεσις δηλος ειμι εποιησα.* Demosth.
5. I remember to have received this wealth,  
*Μεμνημαι ετος διεδεξαμην ο πλετος.* Lucian.
6. He was manifestly weeping,  
*Δακρυω ην φανερος.* Xen.
7. You are found to have done evil,  
*Δρω εφευρισκομαι κακα.* Soph.
8. I know that I am come to a powerful city,  
*Προς πολις επιταμαι σθενεσα ηκω.* Soph.
9. He appears to have been intent,  
*Φαινομαι εσπεδασα.* Isocr.
10. We may continue to be most happy,  
*Μαλις' αν ευδαιμονω διατελοιμι.* Xen.
11. I will not cease to have God for my defender,  
*Θεος ε ληξω προσατης εχω.* Soph.
12. I never ceased pitying ourselves truly, but thinking happy the king, and those that were with him,  
*Ου ποτε επαυομην ημεις μεν οικτειρω, βασιλευς δε και οι συν αυτος μακαριζω.* Xen.
13. The soul appears to be something immortal,  
*Ψυχη αθανατος φαινομαι ων.* Plato.
14. I will obey God rather than you (pl.): and as long as I breathe, and am able, I will not cease to cultivate philosophy,  
*Πεισομαι ο θεος μαλλον η συ· και εωσπερ αν επνεω και οιος τε ω, ε μη πανσομαι φιλοσοφω.*  
 Plato.



15. Art thou not ashamed to be so careful of riches, and glory, and honour, that they may be to thee as abundant as possible; but dost thou take no care, nor think at all, of thy understanding, and of truth, and of the soul, that it may be as good as possible?

Χρημα μεν εκ αισχυνομαι επιμελομενος, όπως συ εσσομαι (sing. n.) ως πλεισος, και δοξα, και τιμη· φρονησις δε και αληθεια και η ψυχη, όπως ως βελτιστος εσσομαι, εκ επιμελομαι εδε φροντιζω; Plato.

16. Remember thou art a human being,

Μεμνημαι ανθρωπος ειμι. Ælian.

XLVIII. The Participle sometimes appears to be placed as though it were a Verb Finite. In reality, however, this usage of it arises either from the force of attraction to some antecedent or subsequent Verb expressed, or from an implied connection with the Auxiliary *ειμι* understood\*.

1. We have compelled every sea and land to be accessible to our boldness,

Πας μεν θαλασσα και γη εσβατος η ημετερος τολμη καταναγκασας εγενομην. Thucyd.

2. They did not on that account think it right to deprive the city of their valour,

Ουκεν η πολις γε σφετερος αρετη αξιων σερισκω. Thucyd.

3. On himself, therefore, Chariton took this whole daring enterprise,

Εφ' <sup>ε</sup>εαυτε τοιουν ο Χαριτων βαλλομενος ο πας τολμημα. Ælian.

4. Either

\* St. Paul, who in other instances also writes after the manner of Thucydides and Demosthenes, thus uses the Participle in Rom. v. 11.—xii. 9.—xii. 16. Phil. iii. 4. Heb. viii. 10.—xiii. 5.

4. Either because it has a florid colour, or some particular figure,

Ἡ ὅτι χρωμα ευανθης εχων, η σχημα. Plato.

5. Why, Iphigenia, didst thou give thy locks (for some one) to carry to thy mother?

Τι γαρ κομη σος μητηρ δες σος φερω; Eurip.

6. He reclined his head on one side as a poppy, which in a garden is weighed down by its fruit,

Μηκων δ' ὡς ἑτερωσε καρη βαλον, ὅς τ' ἐνι κηπος  
Καρπος βριθομενος.—— Hom.

XLIX. The Article is used to express a Reference to something that went before. To denote an emphasis and particular excellence. To mark either the origin, possession, or part, or property of a thing. To distinguish between two things set in opposition to each other. It is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive Mood, and words Indeclinable.

1. This Ismenias (of whom we are speaking) said to him, Conduct me in,

Ὁ Ισμενίας, αγω εγω, ειπον. Ælian.

2. The herdsman (before mentioned) having heard these things, and having taken up the child, went the very same way back, and comes to the cottage,

Ταυτα ακεσας ὁ βεκολος, και αναλαβων το παιδιον, ἥϊα ἡ αυτη ὀπισω ὁδος, και απικνεομαι  
εις ἡ επαυλις. Herodot.

3. They lead away the Euphræus (I was mentioning) to the prison,

Απαγω ὁ Ευφραιος εις το δεσμωτηριον. Demosth.

4. Good things are twofold; some human, and some divine,

Διπλες αγαθος ειμι (sing.), ὁ μεν ανθρωπινος, ὁ  
δε θειος. Plato.

5. For a person to conquer himself, is the chief and best of all victories; but for any one to be overcome by himself, is the basest and worst of all things,  
 Το νικᾶω αὐτος (acc.) αὐτε, πας νικῆ πρῶτος τε καὶ ἀριςτος· το δε ἡτταομαι αὐτος (acc.) ὑφ' ἑαυτε (gen.) πας αἰσχιστος τε ἄμα καὶ κα-  
 ριστος. Plato.
6. To injure, is nothing difficult, but is in the power of every man: but to benefit, is by no means in the power of every one,  
 Το μιν βλαπτω, εἰς χαλεπος, ἀλλ' ἀνθρώπος πας· το δ' ἐπωφελεω, εἰς ἀμα ἀπάς. Plato.
7. The celebrated Socrates seeing the famous Alcibiades,  
 Ὅρων ὁ Σωκρατης ὁ Ἀλκιβιαδης. Ælian.
8. The famous Leonidas, I mean him of Lacedæmon,  
 Ὁ Λεωνιδης ὁ Λακεδαιμονος. Ælian.
9. Æschylus the Tragedian,  
 Αἰσχυλος ὁ Τραγωδος. Ælian.
10. Calling him *the* benefactor, *that* good man,  
 Ἀνακαλῶντες ὁ εὐεργετης, ὁ ἀνὴρ ὁ ἀγαθος. Xen.
11. Pursue pleasures, (I mean) those which are consistent with reputation,  
 Ἡ ἡδονὴ θηρευω, ἡ μετὰ δόξα. Isocr.
12. It is the mind which will converse with God,  
 Ὁ νος εἰμι ὁ λαλήσων Θεος. Menand.
13. The truth sometimes comes to light, though not sought for,  
 ———— ἐρχομαι  
 Τ' ἀληθες εἰς φῶς ἐνιοτ' εἰς ζῆτῆμενος. Menand.
14. Alcibiades the son of Clinias,  
 Ἀλκιβιαδης ὁ Κλεινίας. Plato.
15. To succeed well beyond desert, is to the imprudent the occasion of thinking wrongly: wherefore

fore to have preserved good things, often seems to be more difficult than to have acquired them,

Το εὖ πραττεῖν παρὰ ἡ ἀξία, ἀφορμὴ το κακῶς  
φρονεῖν οἱ ἀνοητοὶ γινομαί· διοπερ πολλὰκις  
δοκεῖ το φυλαξάι το ἀγαθόν, τε κτησασθαι  
χαλεπωτερος εἶναι. Demosth.

16. Sudden unhappiness causes madness,

Το γὰρ ἀφνὰ δυσυχεῖν μανία ποιεῖ. Menand.

17. The thirty (i. e. the thirty tyrants of Athens),

Ὁ τριακόντα. Xen.

18. They transacted the affairs of the city,

Το ἡ πόλις ἐπραττον. Xen.

19. Indolence and pleasures ready at hand, are neither able to procure a good habit to the body, nor do they create any knowledge worthy of account in the soul,

Αἱ μὲν ῥάδισεργίαι, καὶ ἐκ τε παραχρημα ἡδοναί,  
στε σῶμα εὐεξία ἱκανὸς εἶμι ἐργαζομαι, στε  
ψυχὴ ἐπισήμη ἀξιολογὸς εὐδαιμονία ἐμποιεῖ. Xen.

20. To have remembrance of former evils,

Κακά τα πρὶν μνεία εἶναι. Eurip.

21. Justice is by so much better than riches, inas-  
much as the latter avail us only whilst living; but  
the former prepares glory for us even when dead,

Τοσδετος κρείττων δίκαιοσυνὴ χρεμα, ὅσος το μὲν  
ζῶν μόνον ὠφελει, ἡ δὲ καὶ τελευτήσας δόξα  
παρασκευαζω. Isocr.

22. The love of honour is the only thing which  
grows not old,

Το φιλοτιμον \* ἀγήρω μόνον. Thucyd.

23. Pythagoras said, that these two things were given  
from the Gods to men the best (of all things  
which

\* So St. Paul uses the Neuter Article and Adjective instead of a Substantive. Rom. i. 15.—ii. 4.—ix. 22. 2 Cor. viii. 8. Philipp. iv. 5. Heb. vi. 17.



which were given), viz. to speak truth, and to do good,

Πυθαγορας ελεγον, δυο ετος εξ ο Θεος ο ανθρωπος δεδομαι καλλιστος, το τε αληθευω, και το ευεργετω. Ælian.

L. A Noun signifying Time, and answering to the question *When*, is commonly put in the Genitive or Dative Case: *How Long*, in the Accusative.

*Genitive.*

1. Every ninth year,  
Ετος εννατος. Ælian.
2. That very same night,  
Ουτος η νυξ. Isocr.
3. On the very same day,  
Η αυτος ημερα. Isocr.
4. They who kept guard night and day,  
Ο νυξ και ημερα εφυλαττον. Xen.

*Dative without, and with a Preposition.*

1. When I had lamented him no long time,  
Επει δακρυσα κεινος ου μακρος χρονος. Soph.
2. In three days, and so many nights,  
Εν τρεις ημερα, και τοσαυτος νυξ. Isocr.
3. In one day,  
Εν ημερα εις. Soph.

*Accusative.*

1. The anger of those who love prevails but a short time,  
Οργη φιλεντες ολιγος ισχυω χρονος. Menand.
2. It behoves you to omit nothing, but as in the present, so also for the remaining time to be studious, and to exercise your mind,  
Σοι δε προπηκει μηδεις ελλειπω, αλλ' ωσπερ εν ο παρων, και ο αλλος χρονος επιμελειομαι, και η ψυχη ασκew. Isocr.

3. To

3. To permit not for one day,  
Μηδεις εαν ήμερα. Isocr.
4. He postponed the decisions for a long time,  
Πολυς χρονος ανεβαλλομην ή διαδικασια. Xen.
5. I think that he who hath received a favour ought to remember it for ever, and that he who hath conferred it (ought) immediately to forget it,  
Εγω νομιζω ο μεν ευ παθων δει μεμνημαι ο πας χρονος, ο δε ποιησας, ευθυς επιλελησμαι.  
Demosth.

LI. Nouns which signify space between one place and another, are put in an Accusative Case.

1. Ephesus is distant from Sardis a journey of three days,  
Εφεσος απεχω απο Σαρδεις τρεις ήμερα οδος. Xen.
2. Be not reluctant to go a long way to those who profess to teach any thing useful,  
Μη κατοκνει μακρος οδος πορευομαι προς οι διδασκω τις χρησιμος επαγγελλομενος. Isocr.
3. Some distant a journey of many days, and others even of many months,  
Τες μεν απεχοντας παμπολλος ήμερα οδος, τες δε και μην. Xen.
4. The house was distant from the palace ten furlongs,  
Απειχον τα βασιλεια ο οικος δεκα σταδιος. Ælian.

LII. The Greeks use Adverbs in *θι*, and *σι*, to signify *In* or *At* a place: in *δε*, *σε*, *ζε*, *Το* a place: in *θεν*, *From* a place. *Δε* is also added to the Accusative cases of Substantives and Adjectives, to signify *To* a place.

1. Inhabiting houses at Corinth,  
Κορινθοθι οικιον ναιων. Hom.
2. He brought gold to Peloponnesus, not to Athens,  
Ηγαγον εις Πελοποννησος, εκ Αθηναζε. Demosth.
3. He

3. He took the brazen spear from the tent,  
Κλισιθηθεν ανειλομην χαλκεος εγχος. Hom.  
*Δε is to be added to the Accusative Case.*
4. To call the Greeks to an assembly,  
Κηρυσσειν αγορη Αχαιοι. Hom.
5. I go to Phthia,  
Ειμι Φθιη. Hom.
6. They went each of them home,  
Οί εβαν οικος εκαστος. Hom.
7. The storm carried them to the sea,  
Οί φερον ποντος θυελλα. Hom.

## A General Exemplification of the principal foregoing Rules.

1. Both speak, and learn, concerning piety,  
Υπερ ευσεβεια και λαλεω και μανθανω. Men.
2. For without God no one of mortals is prosperous,  
Θεος γαρ σδεις ευτυχew βροτος ανευ. Men.
3. Be just, that thou also mayest thyself obtain just things,  
Δικαιος ειμι, ινα δικαιος δη τυχω. Men.
4. By doing just things, thou wilt have God for thy helper,  
Δικαιος δρασας, συμμαχος τευξομαι Θεος. Men.
5. God refuses not to hear a just prayer,  
Ευχη δικαιος εκ ακηκος Θεος. Men.
6. Keep thy hand free from evil works,  
Εργον πονηρος χειρ ελευθερος εχω. Men.
7. But neither do, nor learn any thing base,  
Αισχυρος δε μηδεις πραττω, μηδε μανθανω. Men.
8. When,

8. When, O man, thou hast received any thing, re-  
pay it, and thou shalt receive again,  
Λαβων απεδων, ανθρωπος, και ληψομαι παλιν. Men.
9. The fruit of a just man doth not perish,  
Ανηρ δικαιος καρπος εκ απολλυμαι. Men.
10. The end of a just life is good,  
Βιος δικαιος γιγνομαι τελος καλος. Men.
11. If thou art wicked, think not thou shalt be con-  
cealed for ever,  
Λησω δια τελος μη δοκεω πονηρος ων. Men.
12. For God is everywhere, and sees all things.  
Παντη γαρ ειμι, πας τε βλεπω Θεος. Men.
13. Whilst thou art young, be willing to listen to  
those who are elder,  
Νεος ων ακρω ο γεραιτερος θελω. Men.
14. Before every other person be disposed to hold  
thy parents in honour,  
Βελομαι γονευσ προ πας εν τιμαι εχω. Men. & Phil.
15. It is a happy thing to breed up an orderly son,  
Μακαριος ειμι υιος ευτακτος τρεφω. Men.
16. How many evils idleness causes to men!  
Ως πολλος θνητος η σχολη ποιω κακος. Men.
17. By being indolent of mind, thou who art rich,  
wilt become poor,  
Ραθυμος ων, συ πλεσιος, πενης εσομαι. Men.
18. It is necessary that those should labour, who wish  
to be successful,  
Μοχθεω αναγκη ο θελων ευτυχew. Men.
19. For God also assists him that labours,  
Ο γαρ ποιων και Θεος συλλαμβανω. Men.
20. Avoid pleasure, which afterwards brings injury,  
Φευγ' ηδονη εχων υστερον βλαβη. Men.
21. Liberal Education is an honour to all men,  
Τιμη πεφυκα πας Παιδεια βροτῶ. Men.

22. He



22. He that is inexperienced in learning, though he sees, yet he discerns not,

Ὁ γραμματα ἀπειρος ἔ βλεπω βλεπων. Men.

23. There is no possession more valuable than wisdom,

Οὐκ εἰμι σοφία κτημα τιμιωτερον. Men.

24. How useless is learning, if there be not understanding!

Ὡς εἶδεις ἡ μαθησις ἀν μὴ Νες παρω. Men.

25. Health and understanding are two good things in life,

Υγεια καὶ Νες εὐθλος ὁ βιος δυο. Men.

26. By conversing with wise men, thou wilt prove also wise thyself,

Σοφος ὁμιλῶν κ', αὐτος ἐκζησομαι σοφον. Men.

27. Emulate the good and sober-minded man,

Ζηλω ὁ εὐθλον ἀνδρα, καὶ σωφρων. Men.

28. Overcome thy anger by reasoning well,

Ενίκησα ὀργὴ ὁ λογιζομαι καλως. Men.

29. He that has once thrown out a word, recovers it not again,

Ῥιψας λογον τις ἐκ ἀναιρεομαι παλιν. Men.

30. If thou hast gotten friends, think thou hast treasures,

Φιλον εχων νομιζω θησαυρος εχω. Men.

31. Think the calamities of thy friends thy own,

Ιδιος νομιζω ὁ φιλος ἡ συμφορα. Men.

32. When thou hast received a favour, remember it; and when thou hast granted one, forget it,

Χαρις λαβων μεμνημαι, καὶ δες ἐπελαθομην. Men.

33. An occasion of serving one tries friends, as the fire tries gold,

Κρινω φιλος ὁ καιρος, ὡς χρυσος το πυρ. Men.

34. When thou seest poor strangers, pass not by them hastily in neglect.

Ξενος πενης μὴ παραδραμω ιδων. Men.

35. If

35. If thou assist strangers, some time or another  
thou wilt obtain similar returns,  
<sup>d</sup> Ξενος επαρκῶν, τα ισα τευξομαι ποτε. Men.
36. Be indeed uniform in thy conduct to all, even  
though thou art superior in wealth,  
<sup>s</sup> Ισος μεν ειμι πας, κᾶν πρὲχῳ βιϙ. Men.
37. Unseasonable laughter is a sad evil amongst men,  
Γελως ακαιρος εν βροτος δεινϙ κακον. Men.
38. Many are indeed prosperous, but they are not  
prudent,  
Πολλος μεν ευτυχεω, ου φρονεω δε. Men.
39. Accustom thy mind to good actions,  
Ψυχη ελιζω προς ο χρηςϙ πραγμα. Men.
40. But every wise and worthy man hates a lie,  
Ψευδος δε μισεω πας σοφος και χρησιμος. Men.
41. Evil manners pervert nature,  
Ηθϙ πονηρϙ ἡ φυσις διασρεφω. Men.
42. Avoid every habit which is evil, and unjust gain,  
Ηθϙ πονηρος φυεγω, και κερδος κακος. Men.
43. It behoves a man of generous nature to bear ca-  
lamity with firmness,  
Στερρώς φερω χρη συμφορα ο ευγενης. Men.
44. Evil gains always bring loss,  
Κερδος πονηρος ζημια αιει φερω. Men.
45. Time alone shews the just man,  
Χρονος δικαιος ανηρ δεικνυω μονος. Men.
46. For the works of an honest mind are good,  
Γνωμη γαρ εσθλος εργον χρηστος γιγνομαι. Men.
47. Death is more eligible than an evil life,  
Ζωη πονηρος θανατος αιρετωτερος. Men.
48. When God co-operates, he does all things easily,  
Θεος συνεργῶν πας ποιεω ραδως. Men.

Part the Second

OF AN

INTRODUCTION

TO THE

WRITING OF GREEK :

BEING

EXAMPLES OF GREEK PREPOSITIONS

IN COMPOSITION ;

AND

SELECT SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

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FOR THE USE OF WINCHESTER COLLEGE.

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SEVENTH EDITION, IMPROVED.





## PREFACE.

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SOMETHING having been done in the FORMER PART of this INTRODUCTION, towards illustrating the Greek Prepositions in their SIMPLE SIGNIFICATIONS, it seems proper to begin this SECOND PART with some explanation of their force in COMPOSITION. In order to this, many examples are here adduced, which though they certainly do not comprehend ALL the various meanings of Compound Prepositions, yet perhaps they will be found to have omitted none of the PRINCIPAL acceptations.

To examine by what progression from a primary to a secondary or more remote signification, by what metaphorical application, by what elliptical use, a Preposition indicates so many and so various kinds of relation between

one object and another; to investigate also how far it might accurately be ascertained, that in using different cases after the same Preposition, simple or compound, the Greek writers were guided by consideration either of Time, Situation, Motion, or Rest, would be a work of more subtile disquisition than might here be proper. To point out the number of words, which in the Greek Language are diversified in their significations by the Prepositions prefixed, would likewise exceed the limits of an INTRODUCTION. Suffice it then for young Learners of the Greek Language, that in explaining the different meanings of Compound Prepositions, precision has been consulted as far as possible; and that such examples are cited, as may leave them not altogether uninstructed on the subject. For those Scholars however, who, being farther advanced in years and erudition, may require more full and critical illustration of Prepositions in Composition, considerable extracts are given from a book entitled “*DE SIGNIFICATIONE PRÆPOSITIONUM GRÆCARUM IN COMPOSITIS*,” by CASPAR FRID. HACHENBERG.

When the examples of Prepositions in Composition have been properly rendered, it will  
be

be time to proceed to the Select Sentences from the CYROPÆDIA of XENOPHON.

In giving these Select Sentences, the first object in view is to teach Style. For this purpose, no Author could be so properly chosen as XENOPHON, because he of all others is the most chaste, pure, simple, and elegant in his style and diction. From the necessary attention which must be paid in going through this work, some portion of his admirable Manner may possibly be caught.

The next point intended was to exhibit a short specimen of SOCRATIC MORALS. It must be confessed indeed, that in their present form these Morals will lose much of that easy, natural, insinuating mode in which they are taught chiefly by Dialogue in the beautiful Original; but even as they now appear, they still retain enough of their intrinsic excellence, to be useful towards cherishing a laudable desire of honourable reputation; encouraging habits of industry and attention; and inculcating principles of temperance, prudence, justice, fortitude, philanthropy, and goodness.

With the preservation of Grecian Literature

ture is connected the cause of correct Taste, public Freedom, moral Virtue, and pure Religion. For the 'GREEK WRITINGS present us with the most perfect models for Composition in all kinds, whether in History, Oratory, or Philosophy; whether in Pastoral, Elegiac, Lyric, Epic, or that which excels all others, Dramatic Poetry: they animate us with a generous spirit of National Independence, which resists the domination of hostile Invaders<sup>2</sup>: and partly by Philosophers, but more fully, forcibly, infallibly, and authentically, by the EVANGELISTS, the APOSTLES, and Founders of CHRISTIANITY, they teach us our duties to GOD and Man; qualifying us for the enjoyment of social happiness in this life; and preparing us to attain the more sublime blessings of spiritual felicity and Divine favour, which are reserved for the just and good in a state of Future Existence.

If

<sup>1</sup> See Preface to MATTAIRE'S GRÆCÆ LINGUÆ DIALECTI; the last Chapter of HARRIS'S HERMES; and the several extracts from Orations DE LAUDIBUS LITERARUM GRÆCARUM, prefixed to STEPHENS'S THESAURUS GRÆCÆ LINGUÆ.

<sup>2</sup> See the thirty-fourth Sentence selected from Xenophon's Cyropædia, and Note subjoined.



If Grecian Literature be thus important, it surely deserves the highest encouragement : and every the least work, that tends to the cultivation and understanding of the GREEK Language, may with reason hope to receive approbation from the Public.



## ADVERTISEMENT.

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IT is presumed, that those who will use this SECOND PART of the INTRODUCTION are already better acquainted with the Rules of GREEK Syntax, than to need any directions about the common modes of Construction: for this reason, no such directions are given. From a persuasion, however, that the Rudiments of Learning cannot be made too easy; wherever there is any possibility of mistaking, the nouns are marked with the initial letters of the cases into which they must be rendered; some verbs have the letter *s* over them, to denote that they are of the Subjunctive Mood; all verbs are put in the precise tense used by the Authors, from whom they are cited; and the letter *p* is placed over some words, to shew that they must be made in the Plural Number.

In the SELECT SENTENCES, particular notice should be taken of the frequency, with which XENOPHON uses Particles; in the right  
choice

choice and judicious disposition of which, consists one great beauty of the GREEK LANGUAGE.

Elegance has not been attempted in the English Sentences, which are designedly translated as literally as possible, partly that the GREEK might be more easily rendered, and partly to shew how close the Analogy is, between the Idioms of the GREEK and ENGLISH Languages.

It may be proper to observe, that the Dialect, in which XENOPHON writes, and into which his Sentences must consequently be turned, is the ATTIC; a leading peculiarity of which is CONTRACTION; as τ' αλλα for τα αλλα—τ' αγαθα for τα αγαθα—τ' αληθη for τα αληθη—πλεω for πλειονα—βελτιους for βελτιονας—κρειττους for κρειττονες—ειδειεν for ειδεισαν, &c. These instances in one manner of writing may be sufficient in this place.

The many other particularities of Atticism may hereafter be learnt more extensively, by consulting the Scholia on ARISTOPHANES; the writings of JOANNES GRAMMATICUS and CORINTHUS prefixed to the Appendix of STEPHENS'S



PHENS'S *THESAURUS LINGUÆ GRÆCÆ*; and the *GRÆCARUM DIALECTORUM HYPOTYPOSIS*, by ZUINGERUS, subjoined to SCAPULA'S *Lexicon*. A great variety of local and historical Terms will be found in the *LECTIONES ATTICÆ* of the very diligent J. MEURSIUS: and a collection of words, either in orthography or sense appropriated to the Attics, is exhibited in the *ECLOGÆ NOMINUM ET VERBORUM ATTICORUM* of PHRYNICHUS; and in the *MÆRIDIS ATTICISTÆ LEXICON ATTICUM*; particularly in that Edition of it published by PIERSON, who in his Preface judiciously remarks the distinction of Attic Dialect into Ancient and Modern. The latter is used by XENOPHON.



# EXAMPLES

OF

## PREPOSITIONS IN COMPOSITION.

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### ΑΜΦΙ.

I. Words compounded with *Αμφι* imply,

(1.) The proximity of one thing to another, by being *Round*, *Near*, or *Concerned about* it: as,

1. The war has been kindled round about this city,

Πτολεμος <sup>a</sup> αςυ οδε αμφιδεδηα. Hom.

2. All the goddesses were assembled about her,

Θεα μιν αμφαγερομην πας. Hom.

3. I will spread such a cloud round about you to conceal you,

Τοιος <sup>d</sup> τυ εγω <sup>a</sup> νεφος αμφικαλυψω. Hom.

4. Thus they were busied about the burial of Hector,

Ως ογε αμφιεπον <sup>a</sup> ταφος Εκτωρ. Hom.

(2.) *Ambiguity*, or *Inclination two ways*: as,

1. The victory was doubtful,

Νικη αμφιδηριτος εγενομην. Thucyd.

2. They have reckoned their prosperity doubtful, or uncertain,

Τ' αγαθα ες αμφιβολον εθεμην. Thucyd.

3. Men would no longer have doubtful dispute,

Οὐκ ἦν ἂν ἀμφιλεκτός ἀνθρώπος ἐρις. Eurip.

4. What of the things that make us happy can be doubtful,

Τί δ' ἂν το εὐδαιμονικὸν ἀμφιλογὸς εἴη. Xen.

5. Give freedom of speech to those who are prudent, that you might have such as will examine with you into the affairs, about which you may have doubted,

Δίδομαι παρ' ῥήσια ὃ ἐν φρονῶν· ἵνα περὶ ἅ τ' ἂν ἀμφιγνοιῇ ἔχω ὃ συνδοκιμαζών. Isocr.

## ANA.

### II. Words compounded with *Ανα* imply,

(1.) That which in Latin and English is expressed by *RE*, intimating a thing to be done over again, or to be carried in a contrary direction to that which it had before: as,

1. He ran back again,

Ὁ αὐθις ἀνέδραμον. Hom.

2. They unbound me from the chains,

Ἐγὼ ἐκ δεσμός ἀνελυσα. Hom.

3. Ye will again recover the things lost through indolence,

Τὸ κατεῖρ' ἄθυρμημενον παλιν ἀναληψομαι.

Demosth.

4. He has recovered from his disorder,

Ἀνεπνευσα ἢ νόσος. Soph.

5. Iphigenia



5. Iphigenia was recollected, or known again, by Orestes, from the sending of a letter,

Ἡ Ἰφιγενεία ὁ Ὀρέστης ἀνεγνωρίσθη ἐξ ἡ πεμψίς ἡ ἐπιστολή. Aristot.

6. It refers all its counsels to the common good,  
Βελευμα πας ἐς το κοινον αναφερω. Herodot.

(2.) *Elevation* : as,

1. Achilles rising up, addressed them,  
Ἄ Οἱ δ' ἀνισταμενος μετεφην Ἀχιλλεύς. Hom.

2. Either do you lift me up, or I will you,  
Ἡ ἐγὼ ἀναεῖρω, ἢ ἐγὼ σὺ. Hom.

3. You will ascend up to heaven,  
Ἀναξήσομαι εἰς οὐρανός. Plato.

4. They spring up as men that were running,  
Ἀναπηδάω ὥσπερ θένων. Lucian.

## ANTI.

### III. Words compounded with *Ἀντι* imply,

(1.) *Opposition* : as,

1. He had opposed Philip for the good of his citizens,

Ὑπερ ὁ πολίτης ἀνθείσηκεν ὁ Φίλιππος.

Demosth.

2. He wished to be an adversary to Plato,  
Ἐγλιχομένην ἀντιπαλός εἰμι Πλάτων. Ælian.

3. I will place myself over against you, to kill you,  
Ἀντιταξομαι κτενῶν σὺ. Eurip.

4. Even

4. Even Achilles hath dreaded to meet, or contend with him, in the glorious fight,

——— Ἀχιλλεύς <sup>d</sup> ἔτος γε μάχῃ κυδιανειρός

Ἐρρίγ' ἀντιβόλησα——— Hom.

(2.) *Exchange—Return—Stead—Substitution*: as,

1. Imprecations of deaths repaid by deaths,

Ἀντιφονος θάνατος αἶραι. Æschyl.

2. He returns for answer an unutterable speech,

Ἀντιφώνεω ἀρρήτος ἐπος. Soph.

3. Whoever shall be found either crowning this dead man, or covering him in the earth, shall suffer death for his pains,

Ὅς ἀν νεκρός ὁδ' ἡ κατασεφών ἄλω,

Ἡ γῆ καλυπτῶν, <sup>a</sup> θάνατος ἀνταλλαζομαι.

Eurip.

4. He is equal in worth to many others,

Πολλος ἀνταξίος ἀλλ᾽. Hom.

5. They sent to the ships commanders in their stead,

Ἀντεπεμψα στρατηγός ἐφ' ἡ <sup>a</sup> ναύς. Thucyd.

## ΑΠΟ.

IV. Words compounded with *Απο* imply,

- (1.) *Remotion*; or *Separation of one thing from another*.

1. They lead away (i. e. from his family and friends)

Euphræus to the prison,

Ἀπαγαῶ ὁ Εὐφραιὸς εἰς τὸ δεσμωτηριον.

Demosth.

2. But if death be as it were a migration from hence to another place, and the things which are said true,

true, that there are all those who have died, what greater good can there be than this?

Εἰ δ' αὖ οἶον ἀποδημησάιναι εἰμι ὁ θάνατος ἐνθενδε εἰς ἄλλος τόπος, καὶ ἀληθὴς εἰμι τὸ λεγόμενον, ὥς ἐκεῖ εἰμι παρ' ὁ τεθνηκώς, τις μείζων ἀγαθὸς ἔστος εἶην. Plato.

3. To take away false pretences both from the general and soldiers,

Ἡ προφασὶς ἀφείλον καὶ ὁ στρατηγὸς καὶ ὁ στρατιώτης. Demosth.

4. It is difficult to desist from, or lay aside, the natural habit, which any one always has,

Τὸ γὰρ ἀπέστην χαλεπὸς  
Φύσις, ὅς ἐχω τις αἰεὶ. Aristoph.

5. I will speak to you true things, and I will not conceal them from you,

Τ' ἀληθεὲς ἐρῶ πρὸς ὑμεῖς, καὶ οὐκ ἀποκρυψομαι.  
Demosth.

(2.) That which in Latin and English is expressed by the prefixing of *Re*—or *Ab*; as *Repeto* to *Repeat*; or *Absolvo* to *Absolve*.

1. It overlooks those who have received a kindness, but do not return the favour (or, are not grateful in return),

Περιορῶ ὁ εὖ πεπονθὼς χάρις οὐκ ἀποδίδας.  
Xen.

2. But if any one does not pay attention to his parents, our city on him both inflicts punishment, and rejecting him does not suffer him to be a magistrate,

Εὰν δὲ τις γονεὺς μὴ ᾑραπεύω, πόλις οὗτος δίκη

δικη τε επιτιθῆμι, και αποδοκιμαζων ουκ εαω  
αρχω ούτος. Xen.

3. They have absolved, or acquitted many unjust men,

Πολλός ἀδικῶν ἀπελύσα. Xen.

4. And again I require, or demand of you the sceptre, and part of this land,

Και <sup>a</sup>συ δευτερον γ' απαιτῶ <sup>p</sup>σκηπτρον, και  
<sup>p</sup>μερος χθων. Eurip.

5. It must indeed be a sad thing, if the gods have respect to our gifts and sacrifices, and not to our soul,

Ἀν δεινός εἴην, εἰ πρὸς τὸ δῶρον και ἡ θυσία  
ἀποβλεπῶ ἐγὼ ὁ θεός, ἀλλὰ μὴ πρὸς ἡ  
ψυχή. Plato.

6. Abstain from other men's possessions, that ye may possess your own houses more safely,

Ἀπεχομαι τὰ ἀλλοτρία, ἵν' ἀσφαλές ἐσεν ὁ οἶκος  
ὁ ὑμετέρος κекτημαι. Isocr.

## ΔΙΑ.

### V. Words compounded with Δια imply.

#### (1.) Extension—Perversion—Transition.

1. (Men) who have run through all pleasures in their youth, and reserve difficulties for their old age,

<sup>a</sup>Τὸ μὲν ἡδὺ ἐν ἡ νεότης διαδραμὼν, τὸ δὲ χα-  
λεπὸν εἰς τὸ γῆρας ἀποθεμενος. Xen.

2. And turning over the treasures of ancient wise men, which they have left behind them, having written



written them in books, I go through them in company with my friends,

Και ὁ Δησαυρος ὁ παλαι σοφος ἀνὴρ, ὅς ἐκείνος  
κατέλιπον ἐν βιβλίον γραφάς, ἀνελιπτῶν,  
κοινῇ συν φίλος διερχομαι. Xen.

3. He himself continued moderate through life,

Αὐτος σωφρονῶν διετελεον. Xen.

4. It will not be lawful for you to pass over (i. e. the Hellespont) to Asia,

Διεῖσθην εἰς ἡ Ἀσία οὐκ ἐξεσται συ. Plato.

5. He ordered him to look over, or about, his own lands,

Προσεταξα<sup>a</sup> ὁ ἀγρος ὁ ἴδιος διεθρησα. Ælian.

6. Become a friend slowly; but when you have become such, endeavour to continue so through life,

Βραδέως μὲν φίλος γίνομαι, γενομένος δὲ πει-  
ραομαι διαμενω. Isocr.

(2.) That which in Latin and English is expressed by the prefixing of *Di*—or *Dis*; as *Disjungo* to *Disjoin*—*Divido* to *Divide*: as,

1. Lest in the present disjunction of the body (from the soul) he should entirely perish,

Μὴ ἐν ἡ νυν το σωμα διαζευξίς πανταπασιν  
απολωμαι. Plato.

2. When any one may have cut and broke the strings asunder,

Ἐπειδαν τις<sup>a</sup> διατεμῶ και<sup>a</sup> διαρρήξῶ ἡ χορδῇ. Plato.

3. Neither does this magistrate separate them,

Οὐδε ὁ ἀρχων ἐτοσι διΐσημι<sup>a</sup> αὐτος. Lucian.

4. If the city should command him to decide or determine any thing,

Εαν ἡ πολις τις <sup>ς</sup>προσαττω διακρινω η δικαζω. Plato.

5. But the Epic Poem is unlimited in time, and in this respect differs from Tragedy,

Ἡ δε εποποιϊα, αοριςτος ὁ χρονος, και οὔτος διαφερω.  
Aristot.

6. Then it was difficult to distinguish each man,

Ενθα διεγνων χαλεπας ην <sup>ς</sup>ανηρ ἑκαστος. Hom.

7. We try gold in the fire, but we discern friends in misfortunes,

Το μεν χρυσιον εν το πυρ δοκιμαζω, ὁ δε φιλος  
εν ἡ ατυχια διαγινωσκω. Isocr.

## ΕΙΣ, or ΕΣ.

### VI. Words compounded with Εἰς imply,

The Motion of one thing *towards* another: as,

1. Immediately he introduces a man, or a woman, or something else that hath manners,

Ευθυς εισαγω ανηρ η γυνη, η αλλος τις ηθος. Aristot.

2. The tribune who carries in messages to the king,

Ὁ χιλιαρχος ὁ εισκομιζων ἡ αγγελια <sup>ς</sup>ὁ βασιλευς.  
Ælian.

3. But as soon as I had gone in, I see a child lying, adorned both with gold, and an embroidered garment,

Ὡς δε ταχιστα εισηλθον, ὁρεω παιδιον προ-  
κειμενος, κεκοσμημενος χρυσος τε και εσθης  
ποικιλος. Herodot.

4. To

4. To introduce new deities,  
     Καινος δαιμονιον εισφερω. Xen.
5. Into what troubles I have thrown myself,  
     Εις οίος εμαυτε εισεκυλισα πραγμα. Aristoph.

EK, or EΞ.

VII. Words compounded with Ek or Eζ imply

*Remotion*: as,

1. The people was persuaded to banish Apollonides,  
     Απολλωνιδης εξεβαλον ο δημος επεισθην. Demosth.
2. Now I the same person am driven from my  
     country dishonoured and miserable,  
     Νυν ατιμος αυτος οικτρος εξελαυνομαι χθων. Eurip.
3. Themistocles was leading out the army of citi-  
     zens,  
     Θεμιστοκλης εξηγον η πολιτικος δυναμις. Ælian.
4. Gobryas himself came out to him, and led out  
     all that were within,  
     Γωβρυας αυτος εξηειν προς αυτος, και οί ενδοθεν  
     πας εξηγον. Xen.
5. The Lacedæmonians did not send out any others  
     afterwards,  
     Αλλος εκετι εξεπεμψα οί Λακεδαιμονιοι. Thucyd.

## EN.

VIII. Words compounded with *En* imply that one thing is *inherent* in another; is caused in it; or is placed on it: as,

1. Among these we ourselves shall be,

*Εν ούτος αὐτος ἐνεσομαι.* Herodot.

2. Insolence is created in him by his present good circumstances, and envy is originally innate in man,

*Εγγινομαι μὲν οὐ ὑβρις ὑπο ἔτα παρϋοντα ἀγαθα, φθονος δὲ ἀρχηθεν ἐνεμφυομαι ἀνθρώπος.* Herodot.

3. You will be seen at the same time both to sacrifice to the Gods, and to abide by your oaths,

*Δοξω ἅμα τε ὁ Θεος θυῶ, καὶ ὁ ὀρκος ἐμμενω.* Isocr.

4. It causes some evil in our souls,

*Κακος τις ἐμποιεῶ ἡ ψυχῇ* Plato.

5. Some one of the Gods seems to me to have struck into Philip this restless activity,

*Δοκεῶ ἐγὼ Θεος τις, ἡ φιλοπραγμοσύνη οὗτος ἐνεβάλον Φιλίππος.* Demosth.

6. Consideration falls on him,

*Εννοία αὐτος ἐμπίπτω.* Xen.



EPII.

IX. Words compounded with *Επι* imply,

(1.) *Opposition* : as,

1. A great army is collected, and we are equal in fight to those that are coming against us,

*Χειρ μεγας συναγομαι, και αξιομαχος γινομαι*  
*ὁ ἐπιων.* Herodot.

2. The Gods have raised against me the lamentable war of the Greeks,

*Θεος ἐγὼ ἐφωρμησα πολεμος πολυδακρυς*  
*Αχαιοι.* Hom.

3. The Lacedæmonians appeared plainly to be forming designs against us,

*Λακεδαιμονιος δηλος ην επιβουλευων ἐγὼ.* Thucyd.

4. Alleging against him that which is commonly charged on philosophers by the multitude,

*Το κοινὴ φιλοσοφος ὅφ' οἱ πολλοι επιτιμω-*  
*μενος επιφερων αὐτος.* Xen.

5. It is lawful for friends to reprove, and for enemies to attack, the faults of one another,

*Εξεσιν——ὁ φιλος επεπληξα, και ὁ εχθρος*  
*επεθεμην ἢ ἀλληλοι ἀμαρτια.* Isocr.

(2.) The *accession* of one thing towards another, so as either to rest on it, or be superadded to it : as,

1. I will endeavour briefly to suggest, by what pursuits you will appear to me to make the greatest proficiency in virtue,

*Πειρασομαι συντομως ὑπεθεμην, δι' ὅς αν εγω*  
*δοκοιην ἐπιτηδευμα πλειστον προς ἀρετη*  
*επεδαν.* Isocr.

2. It

2. It is probable that he who enjoins it on himself to do the best things, should approve of those who exhort men to virtue,

Ὁ <sup>d</sup>αυτος το βελτιστον πραττω επιταττων, οὗτος εικος <sup>a</sup>ὁ εφ' <sup>a</sup>ἡ αρετη παρακαλῶν αποδεχομαι. Isocr.

3. A good end for the most part is accustomed to be added to, or to conclude, an affair well considered of,

<sup>d</sup>Το ευ βουλευθεις πρηγμα τελευτη ὡς τοεπι- παν χρησος εθελω επιγινομαι. Herodot.

4. If he adds to the fact either any thing that will excite compassion, or tend to aggravate,

Ει η οικτος, η δεινωσις επαγοιμι <sup>d</sup>το πραγμα. Luc.

5. They immediately abrogated the punishments which were to be laid on him who proposed, or on him who afterwards confirmed it by his vote,

Ευθυς ελυσα ἡ επικειμενος ζημια <sup>d</sup>ὁ ειπων, η επιψηφισας. Thucyd.

## KATA.

### X. Words compounded with Κατα imply,

#### (1.) *Opposition*: as,

1. Fate hath condemned all men indeed to die (verbatim, hath adjudged death against all men): but to die well, nature hath given to be peculiar to the virtuous.

Το μεν τελευτησαι <sup>b</sup>πας ἡ Πεπρωμενη κατε- κρινον· το δε καλως αποθανειν, ιδιος ὁ σπουδαιος ἡ φυσις απενειμα. Isocr.

#### 2. Our

2. Our enemies laugh at such expeditions,  
 Ὁ ἐχθρὸς καταγελαῶ ὁ τοιοῦτος ἀποστολὸς.  
 Demosth.
3. Reproaches coming against any person, are wont  
 to excite indignation,  
 Ονειδὸς κατιῶν ἄνθρωπος, φιλεῶ ἐπαναγαῶ ὁ  
 θυμός. Herodot.
4. The Locrians brought this about, being willing  
 to make war upon them on both sides,  
 Ἐπραῖσα οὗτος—οἱ Λοκροὶ βουλομένης ἀμφο-  
 τερωθεν ἅυτος καταπολεμεῶ. Thucyd.

(2.) The direction of any thing downwards: as,

1. Here we lay down our enmity, until we shall have  
 finished the war against the Persian,  
 Ἡ ἐχθρὰ ἐνταυθα κατατιθεμαι, ἕως ἂν πρὸς  
 ὁ Περσῆς διεπολεμησα. Polyæn.
2. It was determined on by the Lacedæmonians to  
 throw them all down a precipice,  
 Ἐδοξα ὁ Λακων ἅπας κατεκρημνισα. Polyæn.
3. When he had walked about, he lay down on his  
 back,  
 Ὁ δὲ περιελθὼν, κατεκλιθὲν ὑπτίος. Plato.
4. If any plague or war should send down some in  
 crowds,  
 Ἦν λοιμός τις ἢ πόλεμος καταπεμψῶ ἀθροός  
 τις. Lucian.
5. I wished to see the repositories of their bodies,  
 where they bury them,  
 Ἐποθοῦν ἢ ἀποθηκὴ τοῦ σώματος, ἵνα κατορυττω,  
 εὐθεασαμένην. Lucian.

META.

## META.

XI. Words compounded with *Μετα* imply,(1.) *Participation, or Consociation* : as,

1. He himself among the rest put on his shining armour, exulting that he excelled amongst all the heroes,

Εν δ' αὖτος ἐδυσαμην νωρῶ χαλκός  
Κυδίων ὅτι <sup>d</sup> πᾶς μετεπρεπον ἡρώς. Hom.

2. Thus groaning heavily, he spoke these words amongst the Greeks,

Ὡς ὁ βαρυσεναχῶν ἐπος <sup>d</sup> Ἀργεῖοι μετηυδαον. Hom.

3. When the same things are expedient to all those who partake of a war, men are willing both to labour together, and to bear calamities, and to persevere,

Ὅταν πᾶς ὁ αὖτος <sup>s</sup> συμφερω ὁ μετεχῶν <sup>s</sup> ὁ  
πολέμος, καὶ συμπονέω, καὶ φερω ἢ συμ-  
φορᾷ, καὶ μένω ἐβέλω ὁ ἀνθρώπος. Demosth.

4. But they have no share of the glory arising from these things,

Οἱ δέ, ἢ μὲν φιλοτιμία ἢ ἀπο ταῦτα οὐ μετ-  
εστι. Demosth.

5. It behoves you to impart some of your sorrow to your friends, for perhaps in some measure we also may relieve you,

Χρη <sup>s</sup> το βάρος μεταδίδωμι ὁ φίλος· ἰσως γὰρ  
ἂν τι σὺ καὶ ἐγὼ κουφισαίμι. Xen.

(2.) That



(2.) That one thing follows another, either in *Time*,  
or *Place* : as,

1. But the things which I then determined improperly, I am writing over again properly,

—————‘Ο δ’ ου καλως

Εγνων τοτ’, αυθις μεταγραφω καλως παλιν. Eurip.

2. It repenteth me (q. d. it is my after-concern) not that I have killed your son, but that I have not killed you also,

Ουχ’ οτι απεκτεινα συ ο υιος μεταμελει<sup>d</sup> εγω,  
αλλ’ οτι ου και συ προσαπεκτεινα. Xen.

3. Whatever thing you wish to know accurately, pursue by experience and philosophy,

‘Οστις αν ακριβως ειδεναι βουλομαι, εμπειρια  
μετειμι και φιλοσοφια. Isocr.

4. Tell me in what manner Socrates pursued the discourse,

Λεγω πη ο Σωκρατης μετηλθον<sup>a</sup> ο λογος. Plato.

(3.) *Change* : as,

1. Of edicts and customs remove and change those which are not established rightly,

Το προσαγμα και το επιτηδευμα κινεω και  
μετατιθηναι<sup>a</sup> το μη καλως καθεστως. Isocr.

2. You must shew much alteration, and a great change,

Πολυς η μεταστασις, και μεγας δεικτεον η  
μεταβολη. Demosth.

3. Nor

3. Nor (is it fit) that a very bad man should fall by change of circumstances from prosperity into adversity,

Ουδε (δει) ὁ σφοδρα πονηρος ἐξ ευτυχια εἰς  
δυστυχια μεταπιπτω. Aristoph.

## ΠΑΡΑ.

### XII. Words compounded with Παρα imply,

(1.) *Proximity*: as,

1. I am fit to sing by you, as by a God,

——Εοικα δὲ <sup>d</sup> τυ παραιοῖδω  
Ὡστε Θεος. Hom.

2. I order citizens to be present, and to sail with them,

Πολιτης παρειμι και συμπλεω κελευω. Demosth.

3. His venerable mother stood by him as he groaned heavily,

Ὁ δε βαρυσεναχων παρισαμην ποτνιος μητης. Hom.

4. It is probable, that a desire to take food, when the time is come, will happen to both, or be present with both,

Το βελεσθαι <sup>σ</sup>σιτος ἀπτομαι, ὅταν ὥρα <sup>ῆ</sup>ῆκω,  
ἀμφοτερος εἰκος παραγιγνομαι. Xen.

5. Having made these things manifest to the Greeks, let us call on others to come to our assistance,

Ποιησας ὁ Ἕλληνας φανερος, ὁ ἄλλος παρακαλῶ.  
Demosth.

6. Let

6. Let some one coming here shew to me, and still more to you (pl.), that I do not speak these things true,

Παρελθων τις εγω, μαλλον δε συ, δειξον ὡς  
οὐκ αληθης οὗτος εγω λεγω. Demosth.

(2.) The position of one thing *opposite* to another: as,

1. It is not possible for us to get an army which shall engage with him (verbatim, which shall be drawn up in battle array over against him),

Οὐκ ἐνι εγω ἐπορισαμην δυναμις ἡ ἄεκεινος  
παραταξομενος. Demosth.

2. The island which is called Sphacteria extending itself just over against the harbour, and lying near it, makes it safe,

Ἡ νησος ἡ Σφακτηρια καλοῦμενος, ὃ λιμὴν  
παρατείνει, καὶ ἐγγυς ἐπικειμενος, ἐχυρος  
ποιεῖ. Thucyd.

3. I have suffered griefs in my mind, always exposing my life to battle,

——Παθον αλγος θυμος  
Αἰεὶ εἰμος ψυχῇ παραβαλλομενος πολέμειζεν. Hom.

4. Speaking with cutting words in a manner of comparison, (i. e. comparing Juno and Minerva with Venus, by setting the inactivity of the one in opposition to the vigilance of the other,)

Κερτομιος ἐπος παραβληδὴν ἀγορευων. Hom.

5. What knowledge, or science, is that then, which  
rightly

rightly punishes those who are intemperate, and those who act against the laws in cities ?

Τίς οὖν εἰμι ἡ ἐπιστημη, ὅστις ὁ ἐν ἡ πόλις  
ἀκολασαίνων καὶ παρὰνομῶν ὀρθῶς κολάζω;  
Plato.

(3.) The passing of one thing *By* or *Beyond* another : as,

1. Juno conducted it by (the rocks), because Jason was dear to her,

Ἦρῃ παρεπεμψα, ἐπεὶ φίλος ἦεν Ἰησων. Hom.

2. You have dared to desire life so tenaciously, having transgressed the chiefest laws,

Ἐτολμησα οὕτω γλίσχρως ἐπιθυμῶ ζῶα,  
νόμος ὁ μεγίστος παρὰβας. Plato.

3. If from time past these had advised things necessary, there had been no need that you (pl.) should consult now,

Εἰ εἴξ ὁ παρεληλυθὼς χρόνος τὸ δεῖν οὗτος  
συνεβουλεύσα, οὐδὲν ἂν σὺ νῦν εἴδεις βουλευομαι. Demosth.

4. If he overlooks, i.e. disregards these things, he must be caught unguarded,

Παριδὼν οὗτος, ἀφυλακτος ληφθῶ. Demosth.

## ΠΕΡΙ.

XIII. Words compounded with *Περι* imply,

(1.) That one thing is *Around*, or *Near To* another : as,

1. Archidamus encouraged the Spartans by building  
an



an altar in the night, and adorning it with splendid arms, and leading two horses round it,

Ἀρχίδαμος ἐπεῖρῳσα ὁ Σπαρτιατῆς, δια<sup>α</sup> νυξ  
βῶμος ἰδρυσάμενος, καὶ κοσμήσας ὅπλα,  
καὶ ἵππος δύο περιάγων. Polyæn.

2. They put golden stars round their heads,

<sup>α</sup> Ἡ κεφαλὴ περιέθηκα χρυσῆς ἀστῆς. Polyæn.

3. Some going about the city say that Philip, in conjunction with the Lacedæmonians, is effecting the destruction of the Thebans,

Ὁ μὲν περὶ ἴων, μετὰ <sup>α</sup> Λακεδαιμονίους Φημι  
Φιλίππος πρᾶττω ἢ Θηβαίους καταλυσίς.  
Demosth.

4. Always look to or weigh well your words, and actions, that you may fall into as few errors as possible,

Ἐπισκοπεῖω ὁ λόγος αἰ τοὺς σαυτοῦ, καὶ ἡ  
πρᾶξις· ἵν' ὥς <sup>α</sup> ἐλαχίστος τοῦ ἁμαρτήματος  
<sup>ς</sup> περιπίπτω. Isocr.

(2.) *Superiority—Superior Excellence—or Something  
Superlative* : as,

1. Till either, being persuaded, we may have put an end to the war, or have conquered our enemies,

Ἔως ἂν ἡ διαλυσῶμαι πεισθῆις <sup>α</sup> ὁ πόλεμος, ἡ  
περιγενῶμαι <sup>ς</sup> ὁ ἐχθρὸς. Demosth.

2. It is not wonderful if he, who goes to the fight himself, and labours, and is present at all things, and who omits no opportunity, nor season, is  
superior

superior to us, who are delaying, and decreeing, and enquiring what news,

Ου θαυμαστος ειμι, ει στρατευομενος και  
πονῶν εκεινος αυτος, και παρων εφ' <sup>δ</sup> ἅπας,  
και μηδεις καιρος μηδ' ὥρα παραλειπων,  
<sup>ε</sup>εγω μελλων και ψηφίζομενος, και πυνθα-  
νομενος, περιγινομαι. Demosth.

3. And near him Antenor ascended the very beautiful chariot,

Παρ δε <sup>δ</sup> οὐ Αντηνωρ περικαλλης βησαμην  
διφρος. Hom.

4. He being very much rejoiced, relates the things which had happened,

Αυτος περιχαρης εων φραζω το συγκυρσας. Herod.

(3.) That which in Latin is expressed by *Super* as in *Superest*, in English by prefixing *Sur* as in *Survive*:

1. How short must be the whole life of man, since of these, so many in number, not one will survive to the hundredth year,

Ὡς βραχυς ειην ὁ πας ανθρωπινος βιος, ει  
οὗτος γε εων τοσουτος, ουδεις ες ἑκατοςτος  
ετος περιεσομαι. Herodot.

2. If the boy is still living, and hath been made a king not by any predetermined design, be of good courage on this account,

Ει περιειμι και εξασιλευσα ὁ παις μη εκ  
προνοιη τις, θαρσεω οὗτος εἵνεκα. Herodot.

ΠΡΟ.

XIV. Words compounded with *Προ* imply,

(1.) That one Thing is *Before* another, either in Place, or Time: as,

1. It behoves you to apply your attention, that as much as you precede others in honours, so much also you may excel them in virtues,

Χρη προσεχω ὁ νοῦς, ὅπως ὅσον περ ἡ τιμὴ  
 ὅ αλλος προσεχω, τοσουτον καὶ ἡ ἀρετὴ  
 αὐτος διοισω. Isocr.

2. In many, their tongue hastens before their understanding,

Πολλος ἡ γλωττα προτρεχω ἡ διανοία. Isocr.

3. Your ancestors have procured for you and transmitted this prerogative with many, and honourable, and great dangers,

Συ ὁ προγονος οὗτος το γερας ἐκτησαμην, καὶ  
 κατελιπον μετὰ πολλος καὶ καλος καὶ  
 μεγας κινδυνος. Demosth.

4. The Olynthians could mention many things now, which if they had then foreseen, they had not perished,

Πολλος ἀν εἶπον εἰχοιμι Ολυνθιοι νυν, ὅς τότε  
 εἰ προειδομένην, καὶ ἀν ἀπαλομένην. Demosth.

5. When ye have heard all things, judge, and do not anticipate beforehand (what I am going to say),

Ἐπειδὴν ἅπας ἀκουσῶ, κρινὰ καὶ μὴ προ-  
 τερὸν προλαμβάνω. Demosth.

(2.) *Pro-*

(2.) *Progressive Motion* : as,

1. We recite in verse to them, as they advance in years, the sentiments of wise men, and ancient exploits, and useful discourses,

<sup>d</sup>Προΐων, σοφος ανηρ γνωμη, και εργον παλαιον  
και λογος ωφελιμος, ραψωδεω αυτος.

Lucian.

2. The night is advancing,

Ἡ νυξ προβαϊνω. Xen.

3. I say that he, because he has no virtuous person to take care of him, will fall into some base lust, and will advance far in wickedness,

Φημι αυτος, δια το μηδεις εχω σπουδαιος  
επιμελητης, προσπεσουμαι <sup>d</sup>τις αισχρος  
επιθυμια, και προβησομαι πορρω <sup>e</sup>μοχθηρια.

Xen.

## ΠΡΟΣ.

XV. Words compounded with *Προς* imply,

*Accession*; or the Motion of one thing *towards* another: as,

1. They being now most unjust, add no great advantage to us,

Αδικος νυν γινομενος, ουδεις κερδος μεγας  
<sup>d</sup>εγω προσβαλλω. Herodot.

2. They see Cyrus coming up with his army, and there is reason to think that they betook themselves to him joyfully and gladly, as to a harbour from a storm,

Καθοραω



Καθοραω Κυρος προσίων συν το στρατευμα, δεκειν  
δε χρη ασμενως και ηδεως, ωσπερ εις λιμνην  
εν χειμων, προσφερομαι αυτος. Xen.

3. It is fit that all these things should be in laws  
well established,

Ούτος άπας προσειμι δει ό καλως κειμενος  
νομος. Isocr.

4. Immediately they all shouted, and falling on  
they fought : they repelled, they were repelled :  
they struck, they were stricken,

Ευθυς ανεβοησα πας, και προσπεσων εμαχομην  
εωθεν, εωθεμην επαιον, επαιομην. Xen.

## ΣΥΝ.

### XVI. Words compounded with Συν imply,

#### (1.) Consociation : as,

1. Many sympathize with their friends when un-  
fortunate, but envy them when successful,

Πολλος μεν ατυχών ό φιλος συναχθομαι, καλως  
δε <sup>d</sup>πραττων φθονεω. Isocr.

2. Never when you have done any thing base, hope  
to be concealed : for although you should be  
concealed from other persons, yet you will  
be conscious to yourself,

Μηδεποτε μηδεις αισχυρος ποιησας, ελπίζω λησω  
και γαρ αν <sup>o</sup> άλλος λαθω, σαυτοῦ γε συν-  
ειδησω. Isocr.

3. It behoves you then to convene, to collect, to instruct, to admonish the other Greeks also,

Χρη τοτε και ο αλλος Ἑλλην συγκαλεω, συναγω, διδασκω, νεθετεω. Demosth.

4. Meeting together, we have built cities, and we have established laws, and we have found out arts,

Συνελθων πολεις ωκισα, και νομος εθεμην, και τεχνη ευρον. Isocr.

5. It is fit that the beginning and end should be able to be seen at one view,

Δυναμαι δει συνοραομαι η αρχη και το τελος. Aristot.

### ΥΠΕΡ.

#### XVII. Words compounded with Ὑπερ imply,

(1.) *Superiority of one thing over another*, whether in situation, or in any quality which might render it more eminent : as,

1. The shining sun was risen above the earth,

Ηελιος φαεθων ὑπερσεχεθον γαιη. Hom.

2. The just, if they have the advantage over the unjust in nothing else, yet at least are superior to them in good expectations,

Ὁ δικαιος ἢ ὁ αδικος εἰ μηδεις αλλος πλεονεκτεω, αλλ' εν ελπις γε σπευδαιος ὑπερεχω.

Isocr.

3. Even slaves can scarcely bear insolent fastidiousness,

Ὑπεροπτικος ογκος μοις αν ο δουλος καρτερησεια. Isocr.

4. He

4. He ordered me always to excel, and to be superior to others, and not to disgrace the family of my fathers,

—————Επετελλον

Αιεν αριστευω, και ὑπειροχος ειμι αλλος,

Μηδε γενος πατηρ αισχυνω — Hom.

5. (Penelope) having ascended to the upper parts of the palace, with her female servants, then bewailed her dear husband Ulysses,

Ες δ' ὑπερων αναβας συν αμφιπολος γυνη

Κλαιον επειτ' Οδυσευς φιλος ποσις. Hom.

- (2.) The position of one thing BEYOND another; and thence any thing *Superlative*: as,

1. We have other games, of boxing, and throwing the quoit, and of leaping beyond each other,

Αλλος εγω ειμι γυμνασιον πυγμη, και δισκος, και το ὑπεραλλομαι. Lucian.

2. This also exceeds in love to mankind,

Ὑπερβαλλω και τστο φιλανθρωπια. Xen.

3. Their mother, when she saw this calamity, grieving beyond measure, snatched the sword from their dead bodies,

Μητηρ δ' ὅπως εισειδον ὁδε συμφορα,

Ὑπερπαθηςας, ἤρπασα εκ νεκρος ξιφος. Eurip.

4. Solon a short time after ended his life, being very old,

Ὁ Σολων ολιγον ὕστερον ὑπεργηρας ων ὁ βιος ετελευτησα. Ælian.

5. The enemies had perceived that they had extended their phalanx much farther on each side,

Εγνων ὁ πολεμιος πολυ ἑκατερωθεν ὕπερφα-  
λαγγῶν. Xen.

- (3.) The doing of any thing *For*, or in *Defence of*,  
another : as,

1. I will give my life to die for this country,

Ψυχη τε διδωμι ὅδε ὑπερεθανον χθων. Eurip.

2. You now fight for this city,

Νυν πολις ὑπερμαχεω. Eurip.

### ΥΠΟ.

#### XVIII. Words compounded with Ὑπο imply,

- (1.) The *inferiority of one thing to another*, by being placed under or beneath it : as,

1. If we should submit, what do we think we shall suffer?

Εἰ ὑφησησονται, τι οιομαι πεισονται; Xen.

2. The Gods have brought you into my hands,

Θεος ὑπηγαγον ες χειρ ἡ εμος. Herodot.

3. Ye sustained the war against them,

Ὑπερμεινα ὁ πρὸς ἐκεῖνος πολεμος. Demosth.

4. Philip sent for the Lacedæmonians, promising to do all things for them, lest the Phocians should gain them over to themselves,

Φιλιππος ὁ Λακεδαιμονιος μετεπεμπομην, πας  
το πρᾶγμα ὑποσχομενος πρᾶξω ἐκεῖνος, ἵνα  
μὴ αὐτος ὁ Φωκεὺς ὑποποιησῶμαι. Demosth.



5. It is fit that the beginnings and fundamental principles of actions should be true and just,

Ἡ πραξις ἡ ἀρχὴ καὶ ἡ ὑποθεσις ἀληθὴς καὶ δίκαιος εἰμι προσήκει. Demosth.

(2.) *Diminution*: as,

1. We will yield to you somewhat of our former proposal,

Ὑγὼ ὑπειζω<sup>s</sup> ἀρχαῖος λόγος. Herodot.

2. Thus he obscurely hinted at Oropus,

Ὑπηνιττομένην ἔτω ὁ Ὠρωπος. Demosth.

3. They bring upon themselves voluntary slavery, calling it by specious names, the hospitality, and society, and friendship of Philip, and other such appellations,

Αὐθαιρετός <sup>d</sup> αὐτός επαγομαι δαλεια, Φιλίππος ξενία, καὶ ἑταιρία, καὶ φιλία, καὶ τοιαυτὸ ὑποκοριζόμενος. Demosth.

4. When the day just began to be light, i. e. when it dawned,

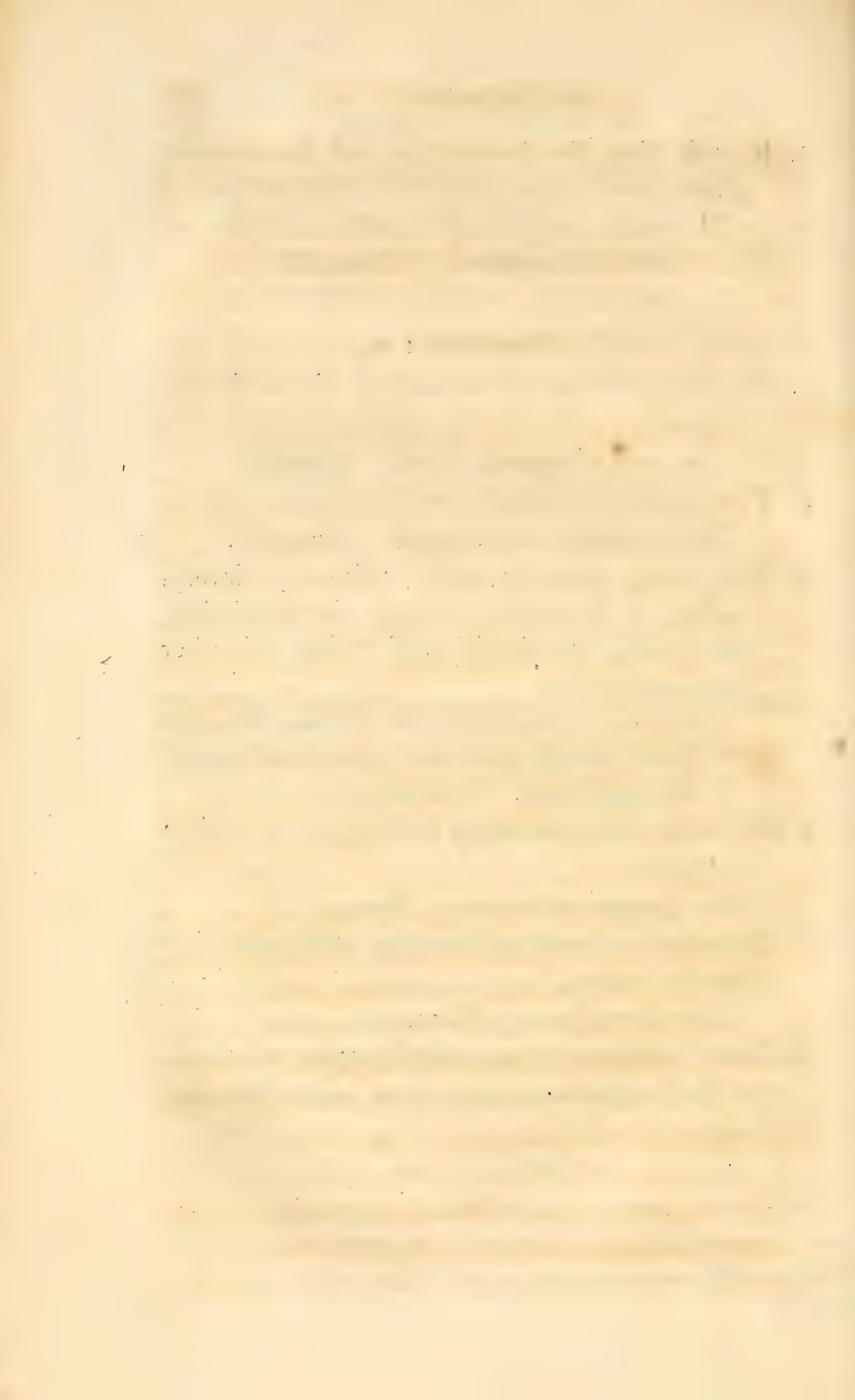
Ἐπει ἡμέρα ὑπεφαίνομένη. Xen.

5. The people, or men in the ranks, were somewhat less, in stature,

Λαὸς ὑπολιζών ην. Hom.

6. Their primitive virtue gradually came to an end,

Ἡ ἐξ ἀρχῆς αὐτὸς ἀρετὴ κατὰ μικρὸν ὑπελήξα. Ælian.



## EXTRACTS FROM HACHENBERG.

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### *De Præpositionum vi in Compositis.*

I. **D**E Compositis cum  $\text{Αμφι}$ ; quæ Præpositio extra Compositionem significat, 1. *Circum, circa.* 2. *de.* 3. *propter.* Sed,

1.  $\text{Αμφι}$ , id quod ex  $\text{αμφω αμφις}$  et aliis apparet, proprie significat *ab utraque parte*. Atque, quod in *utroque* spectantur *duo*, eaque diversa; hanc etiam vim inde  $\text{αμφι}$  potest habere.

2. Quum vero, quod ab utraque parte cinctum est *circum* et *ab omnibus partibus* putetur cinctum; inde  $\text{αμφι}$  etiam notat *circum, undique*.

3. Tum res aliqua ejusmodi potest esse, ut, si referatur ad *utraque* aut *omnia*, significetur *magnus gradus* aut *vèhementia* quædam.

4. Tandem quum, si quæ res utrinque in se feruntur, *contentio* quædam et quasi *pugna* existat; atque animus, si cooptando feratur in utrinque aut plura circum posita, *dubitet*; hæc etiam vis  $\text{της αμφι}$  in nonnullis spectanda est.

II. *Ανα* extra Compositionem, 1. cum Accus. *per.* 2. apud Poëtas cum Dativo *super* significat. Proprie significat *motum ad superiora*. Inde in Compositis,

1. Sæpiùs

1. Sæpiùs idem valet ac *ανα*, *sursum*, et pars superior respicitur.

2. In plurimis idem valet ac *re*—apud Latinos, et hæc quidem significatio ducitur a propriâ. Nam qui redit, iterat, repetit, fingitur similis ejus, qui per priora ad superiora scandit et revertitur. Inde factum est, ut *ανα* idem valeat ac *re-*, *rursus*, *iterum*, ut in Latin. *reddo*, *repeto*, *resurgo*, &c.

3. Quum, qui quid iterat aut rursus facit, quasi retroëat per priora. dederunt etiam huic particulæ potestatem, quam habet *retro*, ut in Lat. *respicio*, *recurro*, *regredior*, &c.

4. Ex hac autem significatione manat ea, quâ idem valet ac *contra*, quòd, qui contra aliquem it, eum repellere, retrovertere studet, ut in Lat. *resisto*, *repugno*, *reluctor*, &c.

5. Ex potestate *τε* *retro* in multis etiam *ανα* *Contrarium* adjectæ vocis significat, maximo ejus, quæ vim *tegendi* vel *obstruendi* habet, ut in Lat. *retego*, *rechudo*, *retexo*, &c.

6. Qui retro cedit, separatur ab iis, a quibus retro it. Hinc etiam in nonnullis Compositis *ανα* vim *separandi* habet, ut in Lat. *reseco*, *repono*, *remitto*, &c.

7. Qui iterum vel rursus facit, idem sæpe facit, quod alter fecit. Hinc *ανα* in quibusdam Compositis *vicissitudinem* significat, ut in Lat. *redamo*, *rescribo*, *reddo*, &c.

8. Quod tendit ad superiora, alia superat: unde factum est, ut in multis *ανα* sit *Intensivum* ut vim adjunctæ vocis augeat.

9. Quòd *ανα* significat *repetitionem*, *iterationem*;  
eâdem



eâdem de causâ etiam significare potest *actionem iteratam in eâdem re agendâ*, ut in Lat. *reputo, recenseo, recogito*.

10. *Ἀνα* ex propriâ significatione significat rem *aliquo moveri aut pervenire*. Nil itaque impedit, quo minus hæc vis etiam ei in Compositione tribuatur.

11. Quod initium est quasi altissimum, quo quod referri potest, ut apparet ex Lat. *supra repetere, altius repetere*: inde *ανα* etiam in nonnullis Compositis *initium* videtur significare.

Tandem id quod iteratur, refertur ad priora, atque idcirco *ανα* etiam, significare poterit, respici *prius quiddam*, quod rem, quæ adjuncta voce significatur, præcessit.

III. *Ἀντι* extra Compositionem significat, 1. *pro*, i.e. *loco, instar*. 2. *propter*. 3. *præ, ante*. Propriè significat, aliquid *contra* et *ex adverso* esse positum. Hinc etiam in Compositione notat,

1. *Contra* non solum ad locum adversum, sed etiam ad *diversitatem, pugnam et nisum in adversa* significanda.

2. Quòd in permutandis rebus res quasi contra alteram ponitur, ut eam penset; idem valet ac *pro*, i.e. *loco, vicissim, rursus, re-*, ad permutationem significandam.

3. Quòd in comparando res una contra alteram ponitur aut animo aut re ipsa, ut appareat, quæ utriusque sit ratio; *comparisonem* etiam *αντι* significat, et in multis *parilitatem*.

4. Quòd Præpositio *αντι* etiam notat *pro*, i.e. *propter*; eandem in nonnullis Compositis etiam hanc eandem

eandem vim item ut ὅπερ potest habere ad *utilitatem* notandam.

IV. Ἀπο eandem vim habet ac *a, ab*, apud Latinos, et extra Compositionem significat fere *a, ab, ex, propter, de*.

Proprie significat *principium*, unde quid oritur vel initium capit. Quum vero, quod ab aliqua re oritur, inde etiam soleat separari, *separationem* etiam hæc Præpositio significat, et hæc quidem vis in plurimis compositis conspicitur.

1. Additur separanti, atque significat re, quæ voce adjecta significatur, aliquid separari.

2. Additur ei, a quo separatur, et *distantiam* proprie significans idem in multis valet ac *longe, procul, scorsum*. Atque in Verbis, quæ huc pertinent, significat statum aut actionem ad remota referri.

3. Quòd res, si ab alia separatur, huic inesse negatur, utque hæc illâ privetur; ἄπο *negationem* etiam et *privationem* significat. Quumque negans sit contrarium aienti; ἄπο etiam *contrarium* simplicis adjecti significat.

4. Quum quid esse aut facere desinit, negatur atque a re separatur. Hinc ἄπο vim *desinendi* habet et *finem* rei notat.

5. Quod ἄπο significat *principium* rei; hoc idem in compositis multis notat.

a. Adhibetur ad significandum *principium, locum vel aliud* quiddam, unde quid existit vel oritur.

b. Spectat etiam ad *statum priorem*, ex quo quid in alium transit.

6. Quum, si quis acceptum reddat, faciat, quod  
facere

facere debet, et prius, quod accepit, sit obligationis principium ; ut *re*, in compositis quibusdam Latinis, *reddere*, *referre*; ita in quibusdam Græcis *απο* significat, aliquem ex *voto*, *pacto*, *debito* obligatum esse, ut quid faciat. Hinc in interpretatione quorundam *re-*, i. e. *rursus* adhibetur. Quanquam in nonnullis, quæ interpretantur per *re-*, separandi vis respiciatur. Nam qui redit, separat se et discedit a loco, quo venit.

7. Quum *απο* in multis sit *Intensivum*, quod dicunt : hanc vim nonnulli quidem ducunt a n. 2, ex eo, quod in compositis significet *longe*, *multum*. Sed nescio, an hæc vis ducatur potius a n. 5. Nam qui rem quandam ad finem perducit, perfecte facit, atque ita gradus major significatur. Hæc vis certe videtur apparere ex *απεργαζεσθαι*, in quo verbo vis augendi inest.

8. Quod a principio oritur, tendens ad externa vim suam alio transfert. Hinc *απο* etiam potest notare rem vim suam *extra* se exserere.

V. *Δια* adhibetur et ad locum et ad tempus significandum atque extra Compositionem cum Genitivo fere significat *per*, cum Accusativo *propter*.

Proprie significat *motum per locum*, et in Compositis plurimis convenit cum Lat. *per* et *dis*. Itaque,

1. Significat, *aliquid per rem aliquam moveri*. Si quid autem per rem aliquam moveatur ; pervenit ad partem ulteriorem : Atque si hoc respiciatur, idem valet ac *Trans*, aut simul et motus per locum et accessus ad ulteriorem partem significatur.

2. Quum

2. Quum ea, quæ locum significant transferantur fere ad tempus; *Temporis continuationem*  $\delta\iota\alpha$  significat, si res per tempus moveri fingatur.

3. Quum via, *per* quam itur, sit causa definiendi terminum atque etiam modum perveniendi ad finem;  $\delta\iota\alpha$  significare potest omne genus *causarum modive*.

4. Res, dum *per* aliud movetur, tangit utramque partem, neque solum multa, sed omnia etiam obvia. Inde factum est, ut  $\delta\iota\alpha$  etiam significet, rem, quæ adjuncto Simplici significatur, pertinere ad *plura* aut *omnia*.

5. Quod *per* mediam rem movetur, id separat, dividit, distinguit, et (ex 4.) pervenit ad multa. Inde  $\Delta\iota\alpha$  significat *separationem* et *divisionem*.

6. Eâdem de causâ  $\delta\iota\alpha$  significat *diversitatem*. Item

7. *Distinctionem*. Et

8. Ex iis, quæ (5, et 4,) dicta sunt significat etiam *distributionem*.

9. Quod *per rem* aliquam movetur, in mediam rem penetrat, eamque separat, distinguit, et ad utramque partem pertinet. Hinc  $\delta\iota\alpha$  adhibetur etiam ad significandum *medium* aliquorum, quo hæc separantur, distinguuntur, aut ad plura referuntur.

10. Significat etiam  $\delta\iota\alpha$  in nonnullis Compositis *studium mutuum*, maxime *certandi*, quum alter alterum conatur superare. Quam vim posses dicere inde manare, quòd, qui cum altero certat, aut studiose quidquam agit, omnia, quæ obstant, perrumpere tentat, aut etiam (ex 2.) *studium certamenve* continuat.

11. Quod *per omnia* movetur, quod omnia penetrat, quod continuatum omnia persequitur, id in suo genere



genere summum est, et idcirco *δια* etiam *vim* verbi adjecti potest *augere*.

12. Res nonnullæ sunt ejusmodi, ut si quid per eas moveatur, vitientur, malumve quoddam iis affe-ratur. Inde *δια* etiam potest adhiberi ad *vitii malive* quiddam significandum.

13. Quod per aliquid movetur, hoc ipsum longius pergit, et cujus partes separantur, id extenditur. Hinc *δια* etiam significare potest *extensionem, expli-cationem*.

14. Quod per rem aliquam movetur, in hanc ip-sam per exteriora penetrat. Atque hinc in quibus-dam Compositis notat *in*, aut rem aliquam *indi, inseri*.

15. Quum *δια* (ex 5, 6.) notet separationem: sig-nificare etiam potest *liberationem*, et idem valet in nonnullis ac *ex*.

16. Quod per rem aliquam movetur, præter utramque partem movetur. Hinc *δια* in nonnullis Compositis significat idem, ac *præter*.

17. Quod per omnia penetrat, hæc etiam fingi po-est superare, maxime si motus fingatur ortus a parte inferiore. Inde *δια* idem etiam valere potest ac *supra*.

VI. *Εἰς* extra compositionem idem plerumque va-let, ac Latin. *ad, in*, et, quæ significationes ei præ-terea tribuuntur, hinc possunt duci.

Propriè significat rem moveri, et hanc alteri con-jungi, quod Præpositionibus *ad* et *in* significatur. In Compositis hæc eadem vis respicitur.

VII. *Εξ*

VII. Εξ vel Εξ eandem vim habet ac Lat. *ex*, et multum convenit cum *απο*, præterquam quod in *ex* interiora, in *απο* exteriora respiciuntur.

Proprie itaque *motum ex re interiore vel media*, atque idcirco *principium*, unde quid movetur vel oritur, significat.

1. Ex hâc vi propriâ sæpissime significat *motum ex re media vel interiore ad exteriora*. Atque in Compositis aliis magis res media unde quid movetur, in aliis magis exterius, quo movetur, in aliis utrumque respicitur.

2. Quod ex re aliquâ movetur, ab hâc separatur, et idcirco *εξ* non minus ac *απο* significat separationem, additurque *separanti*.

3. Neque minus additur ei quod separatur. Quumque id, quod ex re aliquâ movetur et inde separatur, hâc etiam privetur, eique non amplius insit; *εξ* significat etiam *privationem* et *negationem* ejus, quod Simplicem adjecto notatur. *Contrarium* quoque ejus significat: quippe *contraria* sunt quorum alterum aiens, alterum negans est.

4. Quod ex re aliquâ movetur, ab hac separatum distat, atque differt. Unde *εξ* *distantiam*, *diversitatem* et *distinctionem* potest notare.

5. Quum, quod a re separatum est, huic non amplius insit, ipsaque id habere desinat: *εξ* etiam *desinendi* vim habet, et significat rei vel actionis *finem*.

6. Ex propria vi *εξ* significat *principium*, unde quid movetur, oritur.

7. Quod status prior, ex quo res aliqua in aliam mutatur, est principium, ex quo quasi movetur et trans-

transfertur; hanc *mutationem* *εξ* potest etiam significare.

8. Ex primo apparet, *εξ* item ut *απο* posse significare, rem *viam suam extra se exserere*.

9. Ut *απο*, ita etiam *εξ* vim adjecti Simplicis auget, eo magis, quod, ejus vis ex intimis se effundit, aut in interioribus efficax est, existimatur in suo genere summum.

VIII. *Εν* convenit cum Lat. *in*, si hoc sequatur Ablativus, eoque differt ab *εις*, quod *εις* (*κινησιν*) *motum*, *εν* (*στασιν*) *quietem* significat.

Proprie ita *εν* significat *conjunctionem*, et ex hâc quidem conjunctione *interius* quiddam respicitur. Etsi vero significet quietem; ex verbis tamen adjunctis sæpe accipit vim *movendi*, et idem valet ac *in*, addito Accusativo, vel *ad*. Præterea res, ad quam *εν* refertur, sæpissime non exprimitur sed intelligitur.

1. *Εν* in multis Compositis significat, quiddam *esse in re* tanquam Subjecto, quæ Simpliciter adjecto significatur, atque idcirco notat, rei, quæ Simpliciter significatur, aliquid inesse, hanc aliquid habere, huic aliquid attribui.

2. In Compositis multis *εν* significat, rem quæ Simpliciter adjecto significatur, *alteri inesse*, aut alteri tribui.

3. Ex propriâ vi etiam *εν* significat, rem aliquam aut actionem *esse vel versari in loco*, aut in re aliquâ.

4. Ex eâdem vi propriâ *εν* etiam potest significare, rem referri ad *Subjectum* cui inesse dicitur, aut ad rei *interiora*.

5. Quum

5. Quum  $\epsilon\nu$ , quod modò monui, in multis Compositis idem valeat ac  $\epsilon\iota\varsigma$  *in*, *ad*: significat etiam *motum*, et rem, quæ Simplice notatur tendere ad conjunctionem.

6. Quod in re aliqua inest, vel in eam movetur, distinguit aut separat rem mediam, aut utrinque habet ea, ad quæ referatur. Præterea, quod in re aliqua inest, in hâc mediâ est. Hinc  $\epsilon\nu$  etiam idem potest valere ac *inter*.

7. Quum  $\epsilon\nu$  in Compositis quibusdam eandem vim habeat, atque  $\epsilon\iota\varsigma$ , significetque, actionem aliquo tendere:  $\epsilon\nu$  etiam, ut Lat. *in*, idem poterit valere ac *adversus*, *contra*.

8. Si quid rei insit, aut plus aut minus inesse potest. Num autem plus an minus insit, ex ipsa re, aut potius ex usu loquendi judicandum est. At si ponas minus inesse,  $\epsilon\nu$  *minuit* vim Simplicis adjecti.

9. Verum si ponas, plus rei inesse,  $\epsilon\nu$  *auget* vim *Simplicis*. Præterea hanc augendi vim, id quod de  $\epsilon\iota\varsigma$  monuimus, inde possis ducere, quòd res, quæ in interiora penetrat, aut in interioribus versatur, est efficacissima.

IX.  $\epsilon\pi\iota$  propriè significat, aliquid *super* rem aliquam, aut *apud* sive *ad* rem aliquam esse. Et quamquam notat *quietem*, sæpe tamen, quod idem de  $\epsilon\nu$  monuimus, ex verbis adjunctis accipit vim *movendi*.

Idcirco hac præpositione *superius* quiddam aut *propinquitas*, et in multis etiam *interior conjunctio* respicitur.

Ut vero de significatione, quam hæc Præpositio in  
Compo-



Compositione habet, possimus judicare, spectanda est significatio, quam habet, si extra Compositionem separatim ponatur cum Nominibus. Significat

a. Locum, *in quo* vel *super quem* quid est, aut *in quem* vel *ad quem* quid movetur, et idem valet ac *in*, *apud*, *ad*, *super*.

b. *Tempus*, aut *quo*, aut per *quod* aliquid est.

c. *Causam*, in primis moventem.

d. *Objectum*, sive id, in quo actio versatur.

e. *Conditionem et modum* rei.

f. *Potestatem rei* alicujus, *munusve*, cui quis præest.

g. Id, a quo quid nominatur.

h. Valet idem ac, *præter*, et

i. *Post*, et

k. *Adversus*, *contra*, et

l. *Super* vel *supra*, si addatur rebus numeratis, quos alius numerus superat. Et hæc quidem significationes omnes, id quod alio loco docui, ducuntur a significatione propria, quam primo loco posuimus. His itaque positis,

Επὶ in Compositione,

1. Significat ex vi propriâ et a aliquid esse *in re*, *ad* vel *super rem*, quæ Simplice significatur, et in hoc quidem convenientia est inter επὶ et ἐν. Επὶ itaque possis habere pro Præpositione, quam sequatur Simplex adjectum.

Huc ideo etiam possis referre ea, quæ significant tempus, quasi επὶ cum Nomine sit positum.

2. Ab hoc, quod modò dixi, non multum differt ea vis Præpos. επὶ qua notat, aliquid *perducere* ad

rem, sive rem *afferre*, quæ Simplice significatur, aut eo *pertinere*.

3. Huc etiam transferendum est, quod de  $\epsilon\upsilon$  monuimus in nonnullis Compositis  $\epsilon\pi\iota$  significatur, esse *in re* aliqua, aut *ad* vel *super* rem aliquam.

4. Ex propriâ significatione  $\epsilon\pi\iota$  in Compositis verbis idem valet ac *in*, *ad*, et in nonnullis quietem, in plurimis motum, aut aliquid aliquo tendere significat.

5. Ex eâdem vi propriâ  $\epsilon\pi\iota$  idem valet ac *super*, et *superius* quiddam significat.

6. Si quid ad rem accedat, huic additur. Itaque  $\epsilon\pi\iota$  potest significare, rei aliquid *addi*, *adjungi*. Atque id, quod adjungitur, potest esse diversi aut ejusdem generis, atque id, cui adjungitur.

Tum, si quid rei ejusdem generis addatur, hæc fit major et augetur. Hinc in nonnullis Compositis  $\epsilon\pi\iota$  idem valet ac *majus*, *plus*, *amplius*.

7. Ex iis, quæ modò dixi, atque ex *h.* sequitur, ut  $\epsilon\pi\iota$  idem valeat ac *præter*, *insuper*, significetque, id, quod Simplice significatur, alteri quasi a latere *adjungi*.

8. Quod alteri tanquam priori additur, hoc sequitur. Idcirco  $\epsilon\pi\iota$  ex *i.* etiam significat *post*.

9. Si actio eadem priori addatur, vel eam sequatur, repetitur; atque ideo  $\epsilon\pi\iota$  etiam significat iterationem, et idem valet ac *re*, *rursus*, *iterum denuo*.

10. Quia, quod repetitur, sæpius etiam potest repeti;  $\epsilon\pi\iota$  significare potest *crebram* ejusdem rei *repetitionem*, vel *frequentem actionem*.

11. Quum  $\epsilon\pi\iota$  significare possit, aliquid aliquo  
moveri

moveri et ferri, aut eo pertinere; per Metaph. etiam potest significare *proclive* esse, it. *aptum* esse ad rem aliquam.

12.  $\epsilon\pi\iota$ , ut extra Compositionem, sic in quibusdam compositis significat *contrarium*, et idem valet ac *contra*: vid. *h*.

13. Quum  $\epsilon\pi\iota$  significet, aliquid rei alicui adesse vel inesse; significare, (in nonnullis certe)  $\epsilon\pi\iota$  potest partem, non totum rei alicui adesse vel inesse. Inde factum est, ut  $\epsilon\pi\iota$  in quibusdam habeat vim *minuendi*.

14. Quum vero  $\epsilon\pi\iota$  proprie significet superius; ut alia omittam, ex hâc ipsâ vi superandi manat ea quâ *auget* significationem adjecti.

15. Præterea  $\epsilon\pi\iota$ , ex *f*. significat *potestatem* et *curam* alicujus rei cuidam datam.

16. Ex *c. d. e.*  $\epsilon\pi\iota$  significare potest, *causam*, aut *objectum*, aut *conditionem* rei alicujus.

17. Ex *l.*  $\epsilon\pi\iota$  significare potest, numerum aliquem alio numero superari, et idem valet ac *super*, *supra*, *ultra*.

18. Ex *g.*  $\epsilon\pi\iota$  etiam potest significare, aliquid *a re* aliquâ *nominari*.

19. Quum ex propriâ vi, qua  $\epsilon\pi\iota$  significat *apud* externa, non interiora respiciantur;  $\epsilon\pi\iota$  videtur posse etiam significare *exterius* quiddam.

X. *Kata* proprie videtur significare, aliquid *contra* aliquam rem *deorsum* moveri.

Si extra Compositionem ponatur cum nomine, significat,

a. Locum, *unde*, aut *quo*, aut *adversus*, aut *per*  
N 2
quem

quem quid movetur, item locum *in* aut *sub* quo quid est; et plurimùm quidem locus inferior respicitur.

b. *Tempus*, quo quid est.

c. *Pugnam quandam*, et idem valet ac *contra*.

d. *Objectum*, sive rem, in qua actio versatur; item rei *qualitatem*.

e. *Convenientiam* quandam et similitudinem, ut; *κατ' ἀξίαν*, pro dignitate; *κατα ψαθμην*, ad amussim.

f. *Universale* quiddam, et *distributionem* in singula, ut; *οικῶσι κατα πόλεις*, habitant in sua quisque urbe; *κατ' ετος*, singulis annis.

g. *Causam moventem*, ut *propter*.

h. *Partem* aut *speciale* quiddam, quo quid refertur, ut; *κατα την εσιαν ἡ ελευθεριοτης λεγεται*, ex facultatibus liberalitas dicitur, sive judicanda est.

In Compositione,

1. *Κατα* ex c. idem valet ac *contra*, et *pugnam* et *adversum quiddam* significat.

2. Ex propriâ vi ad inferius quiddam refertur hæc Præpositio, et in plurimis *deorsum*, in paucioribus *sub* significat.

3. Quòd *κατα* significat *motum per locum* ex a. et *universale quiddam* ex f.; inde idem valet ac *per*, et in aliis *hunc motum*, in aliis *rem ad omnia referri et pertinere* significat. In nonnullis etiam *de* possit adhibere, ut simul significetur, *an quid veniat vel existat*.

4. Quòd *κατα* item ut *επι* significat locum, quo quid movetur, et in quo quid est; hinc eandem etiam vim habet, et in multis idem valet ac *ad*, *in*.

5. Si fingas, eum, qui aliquo tendit, ascendere,  
hic,



hic, quum redit, deorsum fertur et descendit. Hinc ex 2. videtur factum, ut in nonnullis *κατα* significet *re-, rursus*.

6. Quòd *κατα* significat motum per locum ex *a.* et 3. hoc si ad tempus transferatur, *κατα* significat *continuationem* temporis.

7. Si quis *contra* aliquid vel *in* aliquâ re vim suam exerceat: fieri certe potest, ut efficiatur, quod vult et conatur. Ex eo videtur factum, ut *κατα* in nonnullis Compositis significet *effectum finemve* rei vel actionis, quæ Simpliciter significatur.

8. Eâdem de causâ, si qua vis *contra* aliquid valeat, hoc consumetur. Idcirco *κατα* etiam *consumptionem rei* significat.

9. Si quid sit vel fiat *contra* jus et fas, aut *contra* quàm debet; erit pravum. Atque ideo, si hoc respiciatur; *κατα* ex vi, qua notat *contra*, significat etiam *pravum* aut *malum* quiddam.

10. Si qua vis per omnia diffundatur, et *contra* impedimenta valeat; ea certe est maxima. Quare ex 3. et 1. *κατα* etiam *vim* Simplicis adjecti *auget*.

11. In nonnullis Compositis *κατα* significat aliquam rem, quæ Simpliciter Verbo notatur, *efficere*. Et hæc quidem vis videtur duci ab eâ quam n. 7. indicavimus.

12. Præterea quæ Præpositio separata significat, si minus omnia, quædam tamen ex his ad Composita videntur posse transferri. *Κατα* itaque potest significare,

*α. Universale quiddam et distributionem ex f.*

*β. Objectum,*

β. *Objectum*, sive rem in quâ actio versatur ex d.

γ. *Convenientiam* aut *similitudinem*.

XI. Μετα proprie videtur significare *cum* aliqua re, aut *proxime post* aliquam rem. Si hæc præpositio separatim construatur cum Nomine, significat cum Genitivo, aliquid cum altero conjunctum esse, item ut Latin. *cum*; sed cum Accusativo idem valet ac *post*, et de tempore et ordine adhibetur, atque apud Poëtas etiam significat *in*, *ad*.

In Compositis,

1. Ex propriâ vi significat conjunctionem, et idem valet ac *cum*.

2. Qui cum aliis aliquid habet, ejus est particeps. Hinc significat *participatum* et *communione*. Et hoc quidem cum priore habet convenientiam.

3. Ex propriâ vi alterâ idem valet ac *post*.

4. Qui aliunde alio proficiscitur; post se relinquit locum, unde et per quem ivit; præterea post tempus aliquod eo loco est, quo pervenit. Hoc videtur locum fecisse hac Præpositione significandi, aliquid de loco quodam in alterum pervenire. Unde idem in multis valet ac *trans*.

5. Quod de loco quodam in alium pervenit, ejus status mutatur. Hinc factum est, ut in plurimis μετα significet *mutationem* rei, quæ Simpliciter significatur; atque in interpretatione nonnullorum Compositorum potest adhiberi *re-*, *rursus*.

6. Qui aliquo transit; eo pervenit, eo etiam tendit. Hinc in nonnullis Compositis μετα significat aliquid de loco aliquo alio moveri, ac idem valet ac *ad*, *in*.

7. Si

7. Si ponas transitum; erit etiam locus medius inter duo loca, unde et quo quis transit: præterea quod cum aliis est, poni etiam potest inter hæc esse. Hæc videtur causa, cur *μετα* in nonnullis significet *medium* quiddam, et idem valeat ac *inter*.

8. In Compositis quibusdam cum Nomine possis fingere, cum Præpositione *μετα* junctum esse Nomen Simplex, quod idem de *εν*, *επι* et *κατα* monuimus.

XII. *Παρα* proprie videtur significare motûs initium ab aliqua re fieri, et aliquid *præter* rem aliquam promoveri. Significat itaque, aliquid *apud* vel *juxta* aliquam rem esse. Hinc ducuntur significationes, quæ huic Præpositioni extra Compositionem tribuntur. Significat,

a. Id, unde quid oritur vel proficiscitur.

b. Propinquitatem, et idem valet ac *ad*, *apud*, *juxta*.

c. Locum, et ubi quid est, et quo quid movetur.

d. Tempus, per quod quid est, ejusque iterationem, ut, *παρα μῆνα*, altero quoque mense; *παρα τρεῖς μῆνας*, tertio quoque mense.

e. Causam moventem.

f. Aliquid esse in alicujus potestate.

g. Idem valet ac *præter*, et præter vim propriam, qua hæc Præpositio significat *apud*, *juxta*, idem valet ac,

α. *Præter*, contra, vim pugnandi habens.

β. *Præter*, extra, vim excipiendi habens.

γ. *Præter*, supra, ultra, significans, aliquid excedere modum.

h. *Comparisonem*, et eam non solum per se ipsam,  
sed

sed illam etiam, qua *superius* quiddam notatur, atque hæc Præpositio additur inferiori.

i. *Derivationem*, atque adjungitur ei, unde quædam vox ducitur.

In Compositis *παρα*,

1. Ex *a*. significat propinquitatem, et idem valet ac *ad*, *apud*, *juxta*, *prope*.

2. Neque a priori differt, si *παρα* significet aliquid *addi* vel *adjunctum* esse.

3. Ex superioribus atque proprie, significat idem ac *præter*, et hinc in nonnullis *trans*.

4. Si quid juxta rem aliquam sit constitutum aut ei additum, existimatur etiam huic conjunctum. Hinc *παρα* significat etiam conjunctionem, et idem valet ac *συν*, *cum*, *una*, *simul*.

5. Si quid aliquo moveatur; eo etiam pervenit aut penetrat. Itaque ex propriâ vi et *c*. in nonnullis Compositis *παρα* idem valet ac *εις*, *προς*, *ad*, *in*, *intro*.

6. *Παρα* ex *h*. significat *Comparisonem*, et hæc quidem vis inde manat, quod in comparando res altera juxta alteram ponitur, aut certe animo res inter se conferuntur. Hinc *παρα* significat quoque *Comparisonem* et *Similitudinem*.

7. Si quid *præter* rem aliquam moveatur; hanc leviter modo tangit, neque ex instituto. Hoc quum respexerint, Compositis multis tribuerunt vim *minuendi*, atque inde significat etiam *leviter*, *leniter*, *obiter*, *clam*, *temere*, *negligenter*, *fortuito*.

8. Si quis locum prætereat; eum existimatur non curare, negligere; aut si quis quem non dignetur intueri, sed oculos præter eum alio tendat; eum  
judicatur



judicatur despicere. Hinc *παρα* accepit vim *negligendi, despiciendi*.

9. Quum Præpositio *παρα* separata idem valeat ac *contra*, ad pugnam significandam; hanc eandem vim etiam habet in Compositis quibusdam.

10. Quod *contra* aliquid movetur, in hoc retro pellit. Hinc ex superiore vi manat ea, qua *παρα* in Compositis quibusdam idem valet ac *re-, retro*.

11. Quod supra monuimus de *κατα* significante *contra* §. x. 9. id huc etiam transferendum est. Nimirum quod fit *contra* jus et fas, aut *contra* quàm decet vel alii sentiunt, id existimatur pravum et vitii quiddam habere. Idcirco *παρα* etiam *vitium* aut *malum* significat.

12. Quum *παρα* ex *h.* adhibeatur in comparando ad superius quiddam significandum, et ex *g. γ.* significet etiam, aliquid modum excedere; hinc in quibusdam in Compositis *παρα* idem valet ac *supra*, vel *ultra*.

13. Quod *præter* rem aliquam promovetur, id ab hac separatur. Quare quod supra docuimus §. iv. 3. §. vii. 3. de *απο* et *εκ*, huc etiam videtur revocandum. Nam eâdem de causâ *παρα* in nonnullis Compositis *separat, privat, negat*. Atque hæc eadem vis in nonnullis etiam ab iis, quæ modo n. 11. diximus, potest duci.

14. Quum ex propriâ vi *παρα* significet, aliquid promoveri; in nonnullis etiam Compositis idem valet ac *porro, longe*, significatque continuatum motum ad adversa.

15. Quod de superioribus Præpositionibus docuimus,

mus, hoc idem etiam transferendum est ad *παρα*. Nimirum multa Composita possis interpretari et explanare, quasi Præpositionem *παρα* sequatur Nomen, pars Compositi altera.

16. Si quis consideret, quæ modo diximus n. 14. et 11. præterea, quæ supra de *κατα* significante *contra* §. x. 10. monuimus; facile etiam, credo, concedet, *παρα* posse esse *Intensivum*, et adjecti Simplicis vim augere.

XIII. *Περί* idem proprie valet ac *circum*, neque multum differt ab *αμφί* §. i. 1, 2.

Si de tempore vel numero adhibeatur; significat *sub*, *circa*, *circiter*. Præterea sæpius significat objectum, et causam moventem, idemque valet ac *de*, *ob*, *erga*, *contra*. Additur etiam ei, quo aliquid majus vel superius est, et idem valet ac *supra*, *præ*.

In Compositis,

1. *Περί* ex propriâ vi idem valet ac *circum*. *Ambitus* itaque rei, hujusque partes exteriores respiciuntur.

2. Quod *circum* movetur, non recta aliquo tendit, sed a diversis partibus movetur tangitque multas variasque rei partes. Hinc *περί* significat aliquid *huc illuc* moveri, præterea rei alicujus *multas variasque partes*.

3. Ut *αμφί* pro *περί*; ita *περί* etiam pro *αμφί* in nonnullis Compositis ponitur atque refertur ad *utrumque*, *duove* diversa, eo magis, quod in his etiam ambitus quidam potest concipi.

4. Quæ moventur *in* vel *ad* aliquid, hæc perveniunt *circum* ea, ad vel in quæ moventur. Ideo in  
non-

nonnullis Compositis περι eandem vim habet ac in, ad, additâ tamen quâdam emphasi.

5. Περι additur multis verbis, quæ habent vim capiendi, trahendi, demendi, in quibus significanter notat, rem undique vel omnibus partibus tolli.

6. Quod per vicissitudinem fit, id fingitur quasi in orbem moveri. Eâ de causâ περι in Compositis quibusdam vicissitudinem notat.

7. Quod est circum rem aliquam, id, quum sit extra eam, est aut potest fingi ea superius. Inde, atque ex vi, quam hæc Præpositio separata habet, idem valet in quibusdam Compositis ac supra, et significat superius quiddam, item reliquum.

8. Si quid circum moveatur vel manet ex aliquâ re; nimium huic inest. Eâque de causâ, aut quia, quod circum rem aliquam est, extra eam rem neque ad ipsam pertinere existimatur; hoc etiam est superfluum, supervacaneum. Eo videtur factum, ut in quibusdam Compositis περι significet nimium, supervacuum, quod ad rem vel institutum non pertinet. Adde curiositatem quod curiosus et corpore et animo circumerrat.

9. Quod vagum circumagitur, et huc illuc movetur, ejus motus et eventus est incertus, fortuitus. Hinc ex 1. et 2. περι significare potest casum fortuitum.

10. Si quis aliquem non adspiciat ipsum, sed ea, quæ circum sunt; aut si quis quasi superior ad aliquem flectat oculos, iisque circum erret; eum judicatur negligere, contemnere. Hinc ex 1. vel 7. περι in nonnullis compositis habet vim negligendi, despiciendi.

11. Quod supra de vi augendi της αυφ diximus, huc

huc etiam potest transferri: et hæc quidem vis augebitur, si conferas, quæ modò n. 7. monuimus.

XIV.  $\Pi\epsilon\sigma$  idem valet ac *ante*. Extra Compositionem significat proprie anteriorem vel priorem locum, præterea aliquid prius esse aut tempore, aut ordine et dignitate. Sunt etiam exempla, in quibus idem valet ac *pro*, i. e. *loco* alicujus, et *pro*, i. e. *propter*, *ex usu* alicujus.

In Compositis,

1.  $\Pi\epsilon\sigma$  significat, aliquid *prius* esse tempore et idem valet ac *ante*.

2. Proprie de loco adhibetur, et valet idem ac *ante*, significatque *anteriorem* quoque vel *priorem* locum vel rem.

3. Quod ante alios in conspectu aliorum fit, id fit palam. Hinc  $\pi\epsilon\sigma$  etiam idem valet ac *palam*, *manifeste*, *publice*.

4. Quod priore loco vel ordine ponitur; id solet existimari præstare, antecellere. Eâ de causâ  $\pi\epsilon\sigma$  etiam adhibetur ac significandam majorem dignitatem, *excellentiâ*, quâ quid alia superat.

5. Ut extra compositionem, ita in Compositis quoque  $\pi\epsilon\sigma$  idem valet ac  $\upsilon\pi\epsilon\sigma$  et  $\alpha\nu\tau\iota$ , et Latin. *pro*, i. e. *loco* alicujus, *ex usu*, *in auxilium* alicujus.

6. Si ponas, rem moveri; tum  $\pi\epsilon\sigma$ , si eo referatur, significabit aliquid *ad partem anteriorem* moveri, atque in nonnullis compositis *in locum*, ubi ante alios in conspectu ponatur.

7. At si ponas, rem ad anteriorem partem versus moveri, neque definiatur terminus, ad quem perveniat;



veniat ;  $\pi\epsilon\omicron$  motum continuatum significat, et idem valet ac *procul, longe, porro*, quam vim etiam Lat. *pro* habet in Compositis plurimis.

8. Præterea, si quis *procul* a se removeat, quæ possit vel debeat servare ; hæc recte judicatur negligere, minus curare. Hinc in nonnullis Compositis  $\pi\epsilon\omicron$  *negligentiam* et damnum inde ortum significat, quod idem significat Lat. *pro*.

9. Si quid moveatur ad partem anteriorem, poni etiam potest terminus, ad quem moveatur. Hoc itaque respicientes in Compositis quibusdam huic Præpositioni tribuerunt eandem vim quam habet  $\pi\epsilon\omicron\varsigma$ , et Lat. *ad*.

10. Quod  $\pi\epsilon\omicron$  et in Compositione et extra eam significat præstantiam ; inde etiam et ex aliis, quæ significare potest, in Compositis quibusdam *auget vim* adjecti.

XV.  $\Pi\epsilon\omicron\varsigma$  proprie videtur significare motum ad rem aliquam, et convenientiam habet cum Lat. *ad* et Græc.  $\epsilon\iota\varsigma$ , significatque ideo quandam conjunctionem et propinquitatem.

Extra Compositionem adhibetur ad significandum locum, et quo quid est, et quid movetur, et idem valet ac *apud, juxta, ad* ; de tempore significat et temporis propinquitatem, et quo tempore, et usque ad quod tempus aliquid sit.

Significat præterea originem, commodum vel incommodum, finem causam moventem, aliquid aliquo pertinere, modum rei et qualitatem, convenientiam et comparisonem, tandem idem valet ac *adversus, erga, contra*.

## In Compositione,

1.  $\Pi\epsilon\omicron\varsigma$  significat motum ad locum aliquem vel rem, aut certe eo respicitur. In plurimis *ad*, in paucis *in* significat.
2. *Propinquitatem* sine motu significat.
3. Quum qui in aliqua re agendo versatur, ei etiam prope adsit;  $\pi\epsilon\omicron\varsigma$  in Compositis quibusdam *Objectum*, quod dicunt, significat.
4. Si quid ad rem moveatur, ad eamque accedat, huic additur. Hinc et ex propria vi factum est, ut in Compositis quibusdam habeat vim *addendi*.
5. Res augetur et fit major, quum quid ejusdem generis ei additur. Ideo  $\pi\epsilon\omicron\varsigma$  etiam accipit *augendi* vim, et idem valet ac *magis*, *amplius*.
6. Ex propriâ etiam propinquitatis vi manat,  $\pi\epsilon\omicron\varsigma$  significare, aliquid rei alicui quasi a latere adjunctum esse, et ideo idem valet ac *insuper*, *præterea*, quam significationem habet in plurimis.
7. Ut res eadem ejusdemve generis, ita etiam res alia vel diversa alteri potest addi. Itaque  $\pi\epsilon\omicron\varsigma$  in Compositis nonnullis significat, *aliud* quiddam aut *novum* rei *accedere*.
8. Si quid rei addatur; nimium etiam potest addi. Hinc factum est, ut  $\pi\epsilon\omicron\varsigma$  in nonnullis Compositis significet, aliquid modum excedere, et idem valet ac *ultra*, *supra*.
9. Si quid continuetur; si quid repetatur; idem potest fingi sibi addi. Hinc  $\pi\epsilon\omicron\varsigma$  ut *continuationem*, ita etiam *repetitionem* potest significare.
10. Quum  $\pi\epsilon\omicron\varsigma$  ex propriâ vi significet propinquitatem et conjunctionem; idem etiam valere potest  
ac

ac *cum*, *una*, *simul*, ad conjunctionem personarum aut rerum significandam.

11. Ut extra Compositionem, ita in Compositis quibusdam  $\pi\epsilon\omicron\varsigma$  significat causam moventem, et idem valet ac *propter*.

12. In Compositis etiam item ut extra Compositionem additur ei, cujus incommodo aliquid fit, et significat idem ac *adversus*, *contra*.

13. Si quid ad rem moveatur; leviter hanc potest movere aut tangere. Hinc  $\pi\epsilon\omicron\varsigma$  in nonnullis Compositis idem valet ac *leviter*, *obiter*.

14. Vis addendi et augendi quam  $\pi\epsilon\omicron\varsigma$  habet n. 4. 5. per se ipsa docet,  $\pi\epsilon\omicron\varsigma$  posse esse *Intensivum*.

Ultimo notetur, significationes quasdam, in primis ex 1. 4. 5. 6. 9. in nonnullis Compositis ita conjunctas esse, ut inter se possint permutari.

XVI.  $\Sigma\upsilon\upsilon$  (Attic.  $\xi\upsilon\upsilon$ ) proprie idem valet ac Lat. *cum*, cui illud originem dedit, significatque conjunctionem.

In Compositis hanc *conjunctionem* etiam significat, atque inde *communitatem*, *comitatum*, *societatem*, *præsentiam*, habetque eandem vim ac Lat. *cum* sive *con*. In Compositis,

1. Significat igitur ex vi propriâ *conjunctionem*.

2. Significat etiam *societatem*, quâ quis *cum* alio agit, aut quid *commune* habet.

3. Hinc, si alii in eâdem re versentur,  $\sigma\upsilon\upsilon$  etiam hoc significat, it. idem valet ac *idem*.

4.  $\Sigma\upsilon\upsilon$  significare potest *actionem cum agente esse conjunctam*, sive *ad ipsum referri*.

5. Neque

5. Neque minus significare potest, res conjungi, atque  $\sigma\upsilon\upsilon$  refertur ad res, in quibus quis versatur jungendo.

6. Significare idcirco potest, actionem versari in multis junctis vel jungendis, aut rem etiam constare multis.

7. Ex vi conjungendi  $\sigma\upsilon\upsilon$  in nonnullis Compositis significat *communitatem loci, temporis, finis*.

8. Si qua res pendeat a consilio, et plures idem agant; *consensum plurium* in eâdem actione  $\sigma\upsilon\upsilon$  significat. Significat præterea *communitatem actionis* si plures simul idem agant. *Mutuum* etiam actionem significat, si utrique in utrisque versentur eâdem actione.

9. Si quis cum altero agat, aut alteri sit junctus in agendâ re, quam sibi proposuit, vel quæ prodesse putatur; eum adjuvat. Eâ de causâ  $\sigma\upsilon\upsilon$  in multis Compositis significat *auxilium*.

10. Si quid alteri comparetur; aut re ipsa aut animo huic debet jungi: atque si res alteri ita *conveniat*, ut eadem habeat ac altera; hæc illi etiam ob hanc communitatem conjuncta existimatur. Hinc  $\sigma\upsilon\upsilon$  significat etiam *comparisonem* et *convenientiam*.

11. Quod *præsens*, quod *propinquum*, quo quid *cinctum* est; cum aliis, quibus propinquum est, conjunctum dicitur. Eâ de causâ in Compositis nonnullis  $\sigma\upsilon\upsilon$  *præsentiam* *propinquitatemve* significat.

12. Totum constat ex partibus junctis atque in vehemente nisu vires omnes junctæ intenduntur. Itaque  $\sigma\upsilon\upsilon$  ex vi conjungendi significare potest *totum*, *plures* vel *omnes partes*, præterea vehementiam conatûs, idemque valet ac *valde*, atque adeo  $\sigma\upsilon\upsilon$  est *Intensivum*.



XVII. Ὑπερ propriè adhibetur ad *locum superiorem* significandum, et idem valet ac *super, supra*. Præterea extra compositionem significat *objectum, causam moventem*. Idem etiam valet ac *pro* i.e. *ex usu aut loco*. Significat quoque majorem gradum aut numerum, aut aliquid excedere rectum modum, habetque eandem vim ac *supra, ultra, præter*.

In Compositis,

1. Propriè Ὑπερ adhibetur ad significandum *locum superiorem*.

2. Quod altero majus est, id hoc existimatur etiam superius. Inde in compositione item ut extra eandem significat *majus gradu, numero, aut alia quâdam re*.

3. Quod aliis præstat, alia superat, vincit: itidem his judicatur superius et supra ea esse. Hinc Ὑπερ accepit vim *excellendi, superandi, vincendi*.

4. Quod excedit modum, id supra hunc dicitur esse. Itaque Ὑπερ significat etiam, aliquid *modum excedere*. Et hoc quidem contextus orationis satis declarabit, num quid vitio an laudi dicatur; num Ὑπερ excellentiam quandam, an vitium significet.

5. Qui rem aliquam tractant, supra eam fere stant, et superiores eam habent sub manibus. Hinc factum est, ut Ὑπερ significet actionis *objectum*; quumque id, propter quod vel pro quo aliquis quid agit, objectum actionis sit; Ὑπερ in compositis non minus quam extra ea idem valet ac *pro* i.e. *ex usu vel loco* alicujus.

6. Qui super vel supra locum movetur venit etiam ultra illum. Hinc in nonnullis Compositis Ὑπερ idem valet ac *trans, ultra*.

7. Quod super re aliqua ponitur, huic additur,  
o
adjungitur.

adjungitur. Hoc respicientes tribuerunt huic Præpositioni vim *addendi*. Valet etiam in nonnullis Compositis idem ac *insuper*, *præterea*: vid. *προς* n. 6.

8. Quod supra de *παρα* n. 8. et de *περι* n. 10. monuimus, huc etiam transferatur. Nam si quis oculos aut mentem non in ipsa re defigat, sed super, ultra eam convertat; illam negligere, despiciere existimatur. Hinc in nonnullis *ὑπερ* habet vim *contemnendi*, *negligendi*.

9. Quæ n. 2. 3. diximus, atque adeo vis ipsa *της ὑπερ* satis declarant vim ejus *augendi*.

XVIII. *ὑπο* significat inferiorem locum, et idem valet ac *sub*, *subter*, *infra*. Præterea hæc Præpositio separata adhibetur ab significandum, aliquem *alteri subjectum* sive *eo inferiorem* esse. Significat etiam sæpius causam, item *tempus*, *sub* quod aliquid est.

In Compositis,

1. Significat propriè *locum inferiorem* neque solum quietem aut actionem in loco inferiore, sed motum etiam ex inferiore ad superiorem, et ex superiore ad inferiorem. Ex propria autem significatione ducuntur aliæ.

2. Transfertur *ὑπο* ad significandum *inferiorem statu*, vel *ordine*, item *subjectum* sive *obnoxium malo alicui*, quod premit.

3. Quod altero est inferius, illud hoc existimatur minus. Præterea quod sub aliqua re positum premitur, omnem suam vim non potest exercere. Hinc  
factum

factum est, ut ὑπο apud Græcos item ut *sub* apud Latinos *minuat vim* vocis adjunctæ, aut significet etiam aliquantam *similitudinem*.

4. Quod sub aliqua re est positum, id latet, neque potest cognosci. Hinc ὑπο in Compositis permultis significat *occultum* quiddam, et *clam* aliquid fieri.

5. Quod sub oculis, sub manibus est, id est ante nos. Hinc in nonnullis videtur accepisse eandem vim ac προ, et idem valere ac *ante*, *præ*.

6. Ut superius per metaphoram adhibetur ad significandum prius; ita inferius transfertur ad significandum posterius. Unde in Compositis quibusdam significat, *aliquid alterum sequi*.

7. Qui in alterius locum venit, hunc quasi sequitur et post eum venit. Quare quum ex n. 6. ὑπο idem possit valere ac *post*; accepit etiam vim *substituendi*.

8. A rebus suppositis multa ita pendent, ut sine illis non possint consistere et permanere; multa etiam sunt ejusmodi, ut si quid supponatur. Hinc ut apud Latinos, *sub*, sic apud Græcos ὑπο habet potestatem *auxilii* et *commodi*.

9. Si ponas eum, qui aliquo tendit, quasi ascendere; tum, si revertatur, ad locum inferiorem ire fingitur. Hinc forte factum est, ut in nonnullis Compositis idem valeat ac *retro*. Quanquam in nonnullis etiam, qui recedit, inferior potest existimari.

10. Quod sub re aliqua est, huic est propinquum. Præterea, quod n. 5. monuimus, ὑπο idem valere

potest ac  $\pi\epsilon\omicron$ . Hinc etiam *præsentiam* et *propinquitatem* notat, et in nonnullis idem valet ac *ad*.

11. Si quis opus aggrediatur, incipiat; tum hoc sub oculos, sub manus ejus ante eum pervenit. Quæ causa videtur esse, cur  $\upsilon\pi\omicron$  in nonnullis significet *initium*. Initium quoque significare potest, quod incipientis minor fere vis est\*.

\* HACHENBERG has illustrated each of the above explanations by Examples of Single Words. It were to be wished, that he had rather cited whole Sentences, and named their several Authors.



SELECT  
**SENTENCES**

FROM  
XENOPHON'S CYROPÆDIA.

SELECT  
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FROM  
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1. ΕΦΥΝ δὲ ὁ Κυρος λεγομαι, <sup>a</sup>εἶδος μὲν καλός, <sup>a</sup>ψυχὴ δὲ φιλανθρωπος, καὶ φιλομαθὴς, καὶ φιλοτιμος, ὥς τε πᾶς μὲν πόνος ἀνετλήν, πᾶς δὲ κίνδυνος ὑπερμεῖναι <sup>b</sup>το ἐπαινεομαι ἔνεκα.

2. Ἡ μὲν γὰρ πλεῖστος πόλις ἀφείς παιδεύω ὅπως τις ἐθελοίμῃ ὁ ἑαυτοῦ παῖς, καὶ <sup>a</sup>αὐτὸς ὁ πρεσβύτερος ὅπως ἐθέλω διαγῶ, ἐπιταττω <sup>d</sup>αὐτὸς μὴ κλέπτω, μὴ ἄρπαζω, μὴ βία εἰς οἰκίαν παρειμί, μὴ παῖω ὅς μὴ δίκαιος, μὴ μοιχεύω, μὴ ἀπειθεῶ <sup>d</sup>ἀρχῶν, καὶ ὁ ἄλλος τοιαυτὸς ὡσαυτῶς· ἣν δὲ τις οὕτως τις <sup>e</sup>παράβαινω, ζημιά <sup>d</sup>αὐτὸς ἐπεθῇ. Ὁ δὲ Περσικὸς νόμος προλαβὼν, ἐπιμελομαι ὅπως <sup>2</sup>τὴν ἀρχὴν μὴ τοιούτως εἶσομαι ὁ πολίτης, ὥς τε <sup>e</sup>πονηρὸς τις ἐργὸν ἢ αἰσχρὸς ἐφιεμαι.

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1. φιλανθρωπος signifies, literally, the friend of mankind; and thence denotes a person to be kind, gentle, courteous, and benevolent to all men. That temper which inclines men to be φιλανθρωποι, is a quality which should mark every generous and magnanimous character.

SELECT  
SENTENCES  
FROM  
XENOPHON'S CYROPÆDIA.

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1. **C**YRUS is said to have been by nature most beautiful in form, most humane in mind, most desirous of learning, most ambitious of honour, so as to have endured every kind of labour and undergone every kind of danger for the sake of being praised.

2. For most cities permitting every one to educate his own children as each may choose, and (permitting) those who are more advanced in years to live as they will, enjoin them not to steal, not to plunder, not to enter by violence into a house, not to strike any one whom it is not just (to strike): not to commit adultery, not to disobey the magistrate, and other things of this nature: and if any one should transgress against any thing of these, they have appointed punishments for them. But the Persian laws having taken things higher, provide that their citizens shall not be at all such, as to desire any wicked or base action.

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2. On the word *αἰσχρῶς* used elliptically in the sense here given it, see HOOGEVEEN'S second Edition of VIGER *De idiotismis*, c. 3. §. 3.

3. Δικαζω δε και <sup>ε</sup>εγκλημα ὅς ἐνεκα ανθρωπος μισω μεν αλληλοι μαλιστα, δικαζομαι δε ἡκιστα, Αχαριστα· κ', ὅς αν γνω δυναμενος μεν χαρις απο-διδωμι, μη αποδιδους δε, χολαζω και οὔτος ισχυρως. Οιομαι γαρ ὁ αχαριστος, και περι <sup>α</sup>θεος αν μαλιστα αμελως εχω, και περι <sup>α</sup>γονευσ, και πατρις, και φιλος. Επομαι δε δοκεω μαλιστα ἡ αχαριστια ἡ αναισχυντια· και γαρ οὔτος μεγαistos δοκεω ειμι επι <sup>α</sup>πας ὁ αισχυρος ἡγεμων.

4. Ει δε τις αυτος οιομαι η εσθιω αηδως, ὅταν καρ-δαμον μονος <sup>ε</sup>εχω επι <sup>δ</sup>ὁ σιτος, η πινω αηδως, ὅταν ὕδωρ <sup>ε</sup>πινω, ανεμνησθην, πως μεν ἡδυσ μαζα και αρτος πεινῶν φαγω, πως δε ἡδυσ ὕδωρ διψῶν επιον.

5. <sup>π</sup>Ὅσος πραγμα εχω εν το δειπνον, ει αναγκη <sup>δ</sup>συ επι <sup>α</sup>πας το λεκανιον ἔτος διατεινω ἡ χειρ, και απο-γευομαι <sup>ε</sup>ἔτος το παντοδαπος βρωμα. Τι δε; Φαναι <sup>α</sup>ὁ Αστυαγης· ου γαρ πολύ συ δοκεω καλλιον ὁδε το δειπνον ειμι <sup>ε</sup>ὁ εν Περσης; Ὁ δε Κυρος προς οὔτος απεκριναμην λεγομαι, Ουχι· αλλα πολυ ἀπλεστερος και ευθυτερος παρ' <sup>δ</sup>εγω ἡ ὁδος ειμι επι <sup>α</sup>το ενεπλησθην, η παρ' <sup>δ</sup>συ. Εγω μεν γαρ αρτος και κρεας εις ἔτος αγω· <sup>π</sup>συ δε εις μεν ὁ αυτος <sup>δ</sup>εγω σπευδω, <sup>α</sup>πολλος δε τις ἔλιγμος ανω και κατω πλανωμενος, μολις αφικνε-ομαι ὅτοι εγω παλαι ἡκον.

6. Επερωτηθεις δε παλιν ὑπο <sup>ε</sup>ἡ μητηρ, δια τις; επω

3. Μισουσι μεν.

VIOLA. I hate ingratitude more in a man,  
Than lying, vainness, babbling drunkenness,  
Or any taint of vice, whose strong corruption  
Inhabits our frail blood.

SHAKESP. *Twelfth Night*, Act iii. Sc. 4.

3. 'H



3. They take cognizance also of a crime, for which indeed men hate one another very much, but never bring it to justice; viz. Ingratitude. And whomsoever they may have found able to repay a kindness, not repaying it, they punish him also severely. For they think that the ungrateful are particularly negligent with respect to the gods, and to their parents, and country, and friends. Impudence too particularly seems to follow ingratitude; and indeed this is thought to be the chief guide to all things base.

4. But if any one thinks that they (i. e. PERSIANS) either eat without pleasure, when they have only cress besides their bread, or that they drink without pleasure, when they drink water, let him recollect, how sweet a thing meal and bread is to eat, to one that is hungry; and how sweet water is to drink, to one that is thirsty.

5. "What trouble you have at supper, if it is requisite for you to reach about your hands to all these dishes, and to taste of these meats of all kinds." "What, (says ASTYAGES) does not this supper seem to you to be much better than one among the Persians?" It is said that CYRUS answered to these words, "No: but the way towards being satisfied is much more simple and direct with us, than with you: for bread and meat lead us to this; and you indeed hasten to the same end with us; but by wandering up and down by many certain windings, you arrive with difficulty where we were come long ago."

6. (CYRUS) being asked again by his mother, for what reason (he wished to continue), is reported to have said,

3. Ἡ ἀναίσχυρτια.

The word implies somewhat more than what we express by "impudence;" it signifies "a total want of modesty, and of that ingenuous sense of shame," which nature shews by blushing, in those who have not sinned themselves out of all feeling.

6. See Viger, Ch.V. §. 8. on *Εὐ οἶδα ὅτι*, and *Εὐ ἴσθι*.

λεγομαι, Ὅτι οἰκοι μὲν ὁ ἡλιξ καὶ εἰμι καὶ δοκῶ  
κρατιστος εἰμι καὶ τοξευὼν καὶ ἀκοντίζων· ἐνταυθα δὲ  
εὐ οἶδα ὅτι ἰππευὼν ἦττων εἰμι ὁ ἡλιξ· καὶ ἔτος, εὐ  
ἰσημι, εῖφην, ὦ μῆτηρ, ὅτι ἐγὼ πανυ ἀνιῶ.

7. Ὡς δὲ προηγον ὁ χρόνος αὐτός, συν το μεγέθος,  
εἰς ὥρα <sup>α</sup>το <sup>α</sup>προσηξος ἐγενομένην, ἐν ἔτος δὴ ὁ μὲν λόγος  
βραχυτερος ἐχραομένην, καὶ ἡ Φωνὴ ἡσυχαίτερος· <sup>α</sup>αἰδῶς  
δὲ ἐνεπιμπλάμην ὥστε καὶ ἐρευθραῖνομαι, ὅποτε συντυγ-  
χάνοιμι <sup>δ</sup>ὁ πρεσβύτερος.

8. Ὡς δὲ ἐκ ἀπεδιδρασκὼν ἐκ <sup>ε</sup>το ἡτταομαι εἰς το  
μὴ ποιεῶ <sup>α</sup>ὁ ἡττῶμένην, ἀλλ' ἐκαλινδεομένην ἐν <sup>δ</sup>το πειρα-  
ομαι αὐθις βέλτιον ποιεῶ, ταχὺ μὲν εἰς το ἴσον ἀφι-  
κομένην ἢ ἰππικῇ <sup>δ</sup>ὁ ἡλικιωτῆς· ταχὺ δὴ παρῆειν, δια  
<sup>α</sup>το ἐραῶ <sup>ε</sup>το ἐργον.

9. Ἐπεὶ δὲ, διελθὼν <sup>α</sup>ἡ παιδεία οὗτος, ἤδη εἰσηλθὼν  
εἰς ὁ ἐφηξος, ἐν ἔτος αὐ ἐδοκεὼν κρατιστεῦν, καὶ μελε-  
τῶν <sup>α</sup>ὅς χρη, καὶ καρτερῶν <sup>α</sup>ὅς ἐδεῖ, καὶ αἰδερμένος <sup>α</sup>ὁ  
πρεσβύτερος, καὶ πειθομένος <sup>δ</sup>ὁ ἀρχων.

10. Ἀνὴρ φίλος, ἐγὼ προσειλομένην μὲν σὺ, & νῦν  
πρῶτον δοκιμάσας, ἀλλ' ἐκ παῖς ὄρῶν σὺ, ὅς μὲν καλὸς  
ἢ πολὺς νομίζω, προθυμῶς αὐτὸς ἐκπονῶν· ὅς δὲ αἰσχρὸς  
ἡγεομαι εἰμι, παντελῶς <sup>ε</sup>ἔτος ἀπεχομένος.

8. Ἐκ τοῦ ἡττασθαι, εἰς το μὴ ποιεῖν.

“ Of this third kind of noun there are some species which de-  
serve particular notice. And first, there is one of them made by  
joining the article to the infinitive of a verb; for the nature of  
this mood being to denote the action of the verb simply, with the  
addition only of time, but without any expression, either of person,  
or of the affection of the mind of the speaker, by the article being  
prefixed

“Because at home I really am, and am thought to be, the best of those of my own age, both in handling the bow and throwing the javelin: but here I well know that I am inferior to those of my own age in riding: and be assured, said he, O mother, that this mortifies me exceedingly.”

7. But when time, with stature, had led him on to the season of becoming a youth, then indeed he used fewer words, and a softer voice: he was also full of modesty, so as even to blush, whenever he should meet with men of elder years.

8. But as he did not, from being overcome, run from the contest, to not doing those things in which he was overcome, but was continually employed in endeavouring to do better a second time, he soon came to an equality in horsemanship with those of his own age, and soon left them behind through his love of the employment<sup>1</sup>.

9. But when, having passed through this part of education, he now entered among the youths, amongst them also he was thought to excel, both in practising the things which were fit, and in hearing those which he ought, and in reverencing his elders, and in obeying the magistrates.

10. “I have chosen you, my friends, not from having proved you now for the first time, but from having seen you even from boys performing those things with alacrity, which our city thinks excellent; and entirely abstaining from those which it deems to be base.”

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prefixed it becomes a noun, having all the variety of cases which nouns have, and being like them made the subject of predication.”

See P. II. B. i. c. 4. of Ld. MONBODDO's *Origin of Language*.

<sup>1</sup> “Tum Crassus arridens, Quid censes, inquit, Cotta, nisi STUDIUM et ARDOREM quendam AMORIS? Sine quo, cùm vitâ NIHIL quicquam EGREGIUM, tum certè hoc, quod tu expetis, nemo unquam assequetur.” Cic. de Orat. L. i. c. 30.

11. Καλλιστος δε πας και πολεμικωτατος κτημα εις ἡ ψυχη συγκεκομισμαι. <sup>α</sup>επαινεμενος γαρ μαλλον ἢ <sup>δ</sup>ὁ αλλος ἅπας χαιρω. Ὁ δ' <sup>ε</sup>επαινος ερασης αναγκη ἐπὶ <sup>δ</sup>ἔτος πας μεν πονος, πας δε κινδυνος ἡδεως ὑποδυμαι.

12. Αλλα μην δια <sup>α</sup>ούτος συ ουκ ἡκιστα οirmi θαρρῶ, το μη <sup>α</sup>παρημεληκως ἐγω <sup>δ</sup>ὁ θεος ἡ ἐξοδος ποιεομαι. Πολλα γαρ ἐγω συνων, ἐπισαμαι & μονον ὁ μεγαλος, αλλα και ὁ μικρος <sup>α</sup>πειρωμενος, απο θεος ὀρμαομαι αει.

13. Μεμνημαι γαρ <sup>α</sup>ακυσας ποτε <sup>ε</sup>συ, ὅτι εικοτως αν και παρα ὁ θεος πρακτικωτερος εiην, ὥσπερ και παρα <sup>ε</sup>ανθρωπος, ὅσις μη, ὅποτε εν απορος εiην, τοτε κολακευοιμι, ἀλλ' ὅτε αριστα πραττοιμι, τοτε μαλιστα <sup>ε</sup>ὁ θεος μεμνῶτο.

14. Τις γαρ, εφην, ω παις, μεμνημαι <sup>α</sup>εκεινος, ὅς ποτε εδοκεον <sup>δ</sup>ἐγω; ὡς, ὅσπερ δεδωκα ὁ θεος, <sup>α</sup>μαθων ανθρωπος βελτιον πραξω, η ανεπισημων <sup>ε</sup>αυτος ων, και <sup>α</sup>εργαζομενος μαλλον ανυττω η αργῶν, και επιμελεμενος ασφαλεσερον αν διαγω, η αφυλακτῶν <sup>ε</sup>ἔτος. <sup>α</sup>παρεχων εν ἑαυτε οίος δει, ἔτως ἐγω εδοκεον δειν και αιτεομαι ὁ αγαθος παρα <sup>ε</sup>ὁ θεος.

11. "Fame is the spur that the clear spirit doth raise  
(That last infirmity of NOBLE MINDS)  
To scorn delights, and live laborious days."

MILTON's Lycidas, v. 70.

13. There is not only this difference between XENOPHON and PLATO, that the former delivers the sentiments of SOCRATES in a more genuine and unmixed manner, than the latter; but moreover in the parts of XENOPHON which carry on discourse, some maxims of truth are always evidently established; whereas in PLATO's dialogues, errors indeed are refuted, but the reader is oftentimes not sufficiently directed, to know what certain conclusion



11. "You have laid up in your minds the noblest possession of all, and what is most fit for soldiers: for you are pleased more with being praised than with all other things. It cannot be otherwise but that the lovers of praise will with pleasure undergo every labour and every danger for this."

12. "But indeed I think that you have confidence not a little on this account, that I do not make this expedition having disregarded the gods. For as you have been much with me, you know that I always begin from the gods, not only when I attempt great things, but even small ones."

13. "I remember once to have heard from you, that with reason he will be more likely to obtain any thing, even from the gods, as also from men, who would not then only flatter them, when he should be in distressed circumstances, but would then be most mindful of the gods, when he should be most prosperous."

14. "What, says he, my son, do you remember those things, which were once agreed upon by us? namely, that whatever (arts) the gods have given us, those men who have learnt them will succeed better in them, than those who are ignorant of them; and that those who take pains execute them better than the indolent; and that the careful live more securely, than those who are negligent in these things. It was agreed upon by us, that having rendered ourselves such as it behoves us, it would be then also fit for us to ask good gifts from the gods."

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clusion he is to draw, and what precise opinion he is to adopt, in the place of the mistaken notions which have been controverted.

This remark is confirmed by Lord Monboddo's observation in vol. 5. *Origin of Language*—1789. "There is one difference, among many others, which I observe betwixt the dialogues of Plato and of Xenophon, that in many of Plato's dialogues, there is nothing else but refutation; and a man is only convinced that he does not know, but is not instructed: Whereas in Xenophon, the two always are together; and a man, after being convinced that he is ignorant, is taught what he did not know before." p. 302.

15. Εγώ αισθανομαι, αῖζαμενος απο ὁ ἡμετερος φίλος ἔτος, <sup>a</sup>ἡγεμενος δειν ὁ αρχων <sup>e</sup>ὁ αρχομενος διαφερω τω και πολυτελεσερον δειπνεω, και πλεων ενδον εχω χρυσιον, και πλειων <sup>a</sup>χρονος καθευδω, και παντα <sup>a</sup>απονωτερος ὁ αρχομενος διαγω. Εγώ δε οίμαι, εφην, ὁ αρχων <sup>e</sup>τω ραδιεργεω χρηναι διαφερω ὁ αρχομενος, αλλα τω προνοεω τε και φιλοπονεω <sup>a</sup>προθυμεμενος.

16. Ὅς αν ἡγησωμαι περι <sup>e</sup>το συμφερον <sup>d</sup>ἑαυτε φρονιμος ἑαυτε ειμι, ἔτος ὁ ανθρωπος ὑπερηδεως πειθομαι. Γνοιην δ' αν ὅτι ἔτος ἔτως εχω, εν αλλος τε πολλος, και δη και εν ὁ καμνων, ὡς προθυμως ὁ επιταζων ὅστις χρη ποιεω καλεω· και εν θαλαττη δε, ὡς προθυμως ὁ κυβερνητης ὁ συμπλεων πειθομαι· και ὅς γ' αν <sup>a</sup>νομιζω τις βελτιον ἑαυτε ὁδος ειδεναι, ὡς ισχυρως <sup>e</sup>ἔτος εδ' απολειπομαι θελω· ὅποτε δε οιομαι <sup>a</sup>πειθομενος κακος τις ληψομαι, ουτε <sup>d</sup>ζημια πανυ τι θελω ειπω, ουτε <sup>d</sup>δωρον επαιρομαι. Ουδε γαρ το δωρον επι <sup>d</sup>ὁ ἑαυτου κακος ἑκων ουδεις λαμβανω. Λεγω συ, εφην, ω πατηρ, εις το πειθομενος εχω, ουδεις ειμι ανυσιμωτερος <sup>e</sup>το <sup>a</sup>φρονιμωτερος δοκεω ειμι ὁ αρχομενος.

17. Φρονιμος δε περι <sup>e</sup>το συνοισω μελλων πως αν τις τω οντι γενοιμην; Δηλονοτι, εφην, ω παις, ὅσος μεν εστι <sup>a</sup>μαθων ειδεναι, <sup>a</sup>μαθων αν· ὅστις δε γνοιην βελτιον ον επραχθην, <sup>a</sup>επιμελομενος αν <sup>e</sup>ουτος ὡς αν πραχθειην· και γαρ το επιμελεομαι ούτος, <sup>e</sup>ὅς αν δεη, <sup>e</sup>φρονιμωτερος ανηρ, η το αμελεω.

18. Εμβαθον δε <sup>e</sup>εγω, ω παις, και ὁδε εφην, ὁ μεγαισος·

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16. Οὕτως εχει.] The verb Εχω with an adverb is very frequently used elliptically, some part of the word ἑαυτε being understood; as, τουθ' οὕτως ἑαυτο εχει—itā se res habet, as they say in Latin. See the doctrine of Ellipses fully illustrated in Bos's ELLIPSES GRÆCÆ.

15. "Beginning from these our friends, I perceive them thinking, that it becomes a governor to differ from the governed both by supping more sumptuously, and by having more gold within his house, and by sleeping a longer time, and by living in all respects more free from labour than the governed. But I think, said he, that a governor ought to differ from the governed, not by being indolent, but by being ready both to be provident and patient in labour."

16. "Whomsoever men may think to be more wise than themselves in that, which is useful to them, him they obey with pleasure. You may know that it is so, as in many other cases, so in particular among those that are sick, how readily they call in those that will order what is fit to do: and at sea likewise, how readily the persons, who sail with them, obey the pilots: and those whom any shall think to know the ways better than themselves, how earnestly they wish not to be left behind by them; but when men think they shall receive any detriment by obeying, they are not very willing either to yield through punishments, or to be excited to it by rewards. For no one willingly receives rewards to his own detriment." "You say then, O father, replied he, that nothing is more effectual towards having men obedient, than the being thought wiser than those, who are governed."

17. "But how can any one become really wise in that which is about to be serviceable?" "Plainly so, said he, O my son, by learning whatsoever things it is possible to know by learning; and by taking care of that thing, that it be done, which you may know best to be done. For it is more the part of a wise man to be careful of that which is fit to be done, than to be negligent about it."

18. "Learn of me also, said he, my son, these the most

παρα γὰρ <sup>α</sup>ἴερον καὶ οἰανός μὴτ' ἐν σαυτοῦ μὴδεποτε, μὴδ' ἐν ἡ στρατία <sup>β</sup>κινδυνεύσω· κατανοῶν, ὡς ἀνθρώπος μὲν αἰρέομαι πράξις εἰκαζών, εἰδὼς δὲ οὐδεὶς ἀπο ποίας εἶσομαι αὐτός ὁ ἀγαθός. Γνοιὴν δ' ἂν ἐξ αὐτός ὁ γιγνομένος. Πολλοὺς μὲν γὰρ ἤδη πόλις ἐπέισα, καὶ ταῦτα ὁ δοκῶν σοφώτατος εἰμι, πόλεμος ἡραμην πρὸς <sup>α</sup>οὔτος, ὑφ' <sup>β</sup>ὅς ὁ πεισθεις ἐπεθομην ἀπώλομην. Πολλοὺς δὲ πολλοὺς ἠύξησα ἤδη καὶ ἰδιώτης καὶ πόλις, ὑφ' <sup>β</sup>ὅς αὐξήθεις ὁ μεγίστος κακὸς ἐπαθόν. Πολλοὺς δὲ, <sup>δ</sup>ὅς ἐξήν <sup>δ</sup>φίλος χρεαομαι, καὶ ἐν ποίῳ καὶ ἐν πασχῶ, <sup>δ</sup>οὔτος δούλος μαλλὸν βουληθείς ἢ φίλος χρεαομαι, ὑπ' αὐτός οὔτος δίκη ἐδῶν. <sup>δ</sup>Πολλοὺς δὲ ἐκ ἡρεσῶ <sup>δ</sup>αὐτός το μέρος <sup>δ</sup>ἐχὼν ζῶ ἡδέως, <sup>β</sup>ἐπιθύμησας δὲ πᾶς κύριος εἰμι, διὰ <sup>α</sup>οὔτος καὶ <sup>β</sup>ὅς εἶχον ἀπετυχόν· πολλοὺς δὲ ὁ πολυευκτὸς χρυσὸς κτήσαμενος, διὰ <sup>α</sup>οὔτος ἀπώλομην. Οὔτως ἢ γὰρ ἀνθρώπινος σοφία οὐδὲν μαλλὸν οἶδα ὁ ἀρίστος αἰρέομαι, ἢ εἰ κληρουμένος, ὅσις λαχοίμι, οὔτος τις πράττοιμι. Θεὸς δὲ, ὦ παῖς, αἰεὶ ὦν πᾶς ἰσημί, ὁ γεγεννημένος, καὶ ὁ ὢν, καὶ ὅστις ἐξ ἑκάστος αὐτός ἀποδησομαι.

19. Νυν ἐν, εἶπεν, σῶμα μὲν ἐχὼν ἀνὴρ ἤκω 8 μεμπλὸς· ὅπλον δὲ εἶσομαι αὐτός ὁμοίος <sup>δ</sup>ὁ ἡμέτερος. Ἡ γερμὴν ψυχὴ αὐτός

<sup>1</sup> Extol not riches then, the toil of fools,  
The wise man's Cumbrance, if not Snare; more apt  
To slacken virtue, and abate her edge,  
Than prompt her to do ought may merit praise.

MILTON's Par. Reg. B. ii. 453.

<sup>2</sup> ——— Nay what thing good  
Pray'd for, but often proves our woe, our bane?

MILTON's Sams. 350.

19. Σωματα μὲν—ὅπλοι δὲ] “The Greek language abounds more in conjunctions than any language I know; and particularly it has two that no other language, which I know, has; I mean μὲν and δὲ. They are commonly reckoned of that species of conjunctions, called ADVERSATIVE. But it is only DIFFERENCE they mark,



important things: never should you run into danger either in your own person or with your army, contrary to the sacrifices and auguries: considering how men choose (to undertake) actions, conjecturing (only), but knowing nothing from what (side of their choice) that which is good will happen to them. You may perceive this from the things themselves that happen. For many, and they too such as were thought to be very wise men, have before now persuaded cities to undertake war against those, by whom they that were persuaded to make the attack have been destroyed. Many too have before now advanced many both private men and cities, by which when advanced they have suffered the greatest evils. Many also, having chosen rather to use those as slaves than as friends, whom it was in their power to use as friends, and mutually to do and receive good, have been punished by them. To many also it has not been sufficient for them to live pleasantly possessing a part, but desiring to be lords of all, by these means they have lost even the things which they had: and many having obtained the much wished for gold, have perished through it. Thus human wisdom knows no more how to choose what is best, than if any one casting lots should do whatever may chance to fall to him. But the gods, O my son, who always exist, know all things, both past and present, and what will happen from each of them."

19. "Now then," said he, "you are come, having (with you) bodies indeed of men irreproachable; and they shall

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mark, not *OPPOSITION*; and the *μεν* that precedes, as it always does, does no more than let you know that something different is to follow, but which has a connection with what went before. The Greeks too have many particles, which appear to a person not well acquainted with the language to be mere expletives. But they are not so; for many of them not only connect the speech, but also give an emphasis and significancy to it, which it would not other-

Ἰηγω, ἡμετερος το εργον. Αρχων γαρ ειμι ουκ<sup>α</sup> αυτος  
μονος αγαθος ειμι, αλλα και<sup>ε</sup> ο αρχομενος επιμελεομαι,  
οπως ως βελτιστος εσομαι.

20. Γινωσκω οτι ο ο ικανωτατος και ευ και κακως  
ποιεω λογος, ουτοι και μαλιστα ενδυομαι<sup>δ</sup> η ψυχη ο  
ακουων· και δωρον ην διδω ο τοιουτος, κ' αν μειων  
<sup>ε</sup>τυγχανω ων, η ο παρα<sup>ε</sup> ο ομοιος, ομως<sup>ε</sup> μειζων αυτος  
τιμῶμαι ο λαμβανων.

21. Ετι δε προς<sup>δ</sup> ουτος εννοησαι οτι περι<sup>ε</sup> οποσος  
αν γενωμαι ανθρωπος φιλονεικια, πολυ μαλλον θελω  
ουτος ασκειω, αγων τε αυτος προειπον<sup>ε</sup> άπας, οποσος  
εγινωσκον ασκειομαι αγαθον ειμι υπο<sup>ε</sup> στρατιωτης.

22. Ωφελεομαι δε εδοκεον αυτος και προς το γιγ-  
νωσκομαι<sup>δ</sup> αλληλοι<sup>ε</sup> ομοσκηῶν. Εν γαρ το γιγνώ-  
σκομαι, και το<sup>δ</sup> αισχυνομαι<sup>δ</sup> πας εδοκεον μαλλον  
εγγινομαι· ο δε αγνοεμενος ραδιουργεω πως μαλλον  
δοκειω, ωςπερ ο εν σκοτος ων.

23. Εδοκεον δε ωφελεομαι αυτος ομου τρεφομενος  
και προς το ήττον αλληλοι αν θελω απολειπω· οτι  
εωραον και το Ἰηριον, ο ομου τρεφομενος, δεινος εχων  
ποθος, ην τις αυτος<sup>ε</sup> διασπαιω απ' αλληλοι.

wise have. Of this kind are δε and γε, of which last it is very difficult to ascertain a precise meaning; but it certainly has a meaning; and a man much conversant in the Attic writers will desiderate it, if it be any where wanting."

Lord MONBODDO's Orig. of Language, Part II. B. i. c. 14.

See also LOCKE's Essay concerning Human Understanding, B. iii. c. 7. on Particles.

<sup>1</sup> Ω Φιλοι, ανερες εσε, κ', αιδῶ θεῶ' ενι θυμη,  
Αλληλους τ' Αιδεῖσθε κατα κρατερης ὑσμινας.  
Αιδομενων δ' ανδρων πλεονες σοοι, ηε πεφανται.

HOM. IL. B. xv. 561.

have arms like ours. But it is our business to raise their minds. For it is the duty of a commander, not only to be brave himself, but also to take care of those who are commanded by him, that they shall be as brave as possible."

20. "I know that the words of those, who are most able to do both service and disservice, sink deepest into the minds of the hearers: and if such men give gifts, even though they should happen to be less than those (given) by their equals, yet they who receive them, value them at a greater price."

21. "Having moreover considered, that in whatsoever things there are emulations amongst men, those things they are much more willing to practise, he proposed also to them contests in all things, which, that they should be practised by the soldiers, he knew to be serviceable."

22. They seemed to him also to derive great advantage towards being known to each other, by living in the same tents: for from being known to each other, he thought also that a sense of respect would be created the more in all: but those, who are not known to one another, seem in some measure to be more indolent, as men who are in the dark.

23. They seemed to him also from being fed together to derive great advantage towards being less willing to desert each other: for he saw that even beasts, which are fed together, have a<sup>2</sup> longing desire (for each other), if any one should separate them from each other.

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<sup>2</sup> This social principle in Gregarious animals makes the following pathetic description not more poetically beautiful, than philosophically true:

——— It tristis arator

MÆRENTEM abjungens fraternâ morte JUVENCUM. Virg. Georg. iii. 517.

Ἡ συντροφία γὰρ ὥσπερ ἐπιτονίον ἐστὶ τῆς εὐνοίας. Καὶ γὰρ τὰ θηρία τῶν συντροφειμένων ἀποσπῶμεν τὰντα πόθεντα φαίνεται. Plut. de Educat.

24. Και προς το αλληλοι δε <sup>2</sup>πραότερος ειμι αγαθος ήγεομην <sup>3</sup>ο πονος ειμι, <sup>4</sup>οτι και <sup>5</sup>ο ίππος συμπονῶν αλληλοι, πραότερος συνεσηκα.

25. Εννοω <sup>6</sup>οτε εξεληλυθα μεν συν εγω <sup>7</sup>ο μεν <sup>8</sup>βελτιων, <sup>9</sup>ο δε και <sup>10</sup>μειων αξιος· ην δε τις αγαθος γενωμαι, αξιωσω πας ούτος ισομοιρεω. Και τοι εγωγε ουδεις ανισωτερος νομιζω <sup>11</sup>ο εν ανθρωπος ειμι, <sup>12</sup>το <sup>13</sup>ο ισος <sup>14</sup>ο τε πακος και <sup>15</sup>ο αγαθος αξιοομαι.

26. Η και οιομαι, εφην <sup>16</sup>ο Χρυσαντας, εψηφισαμην αν το πληθος συνελθων, <sup>17</sup>ωστε μη <sup>18</sup>ισος <sup>19</sup>εκαστος τυγχανω, αλλα <sup>20</sup>ο κρατιστος και <sup>21</sup>τιμη και <sup>22</sup>δωρον πλεονεκτω; Εγωγ', εφην <sup>23</sup>ο Κυρος, οιομαι, <sup>24</sup>αμα μεν <sup>25</sup>συ συναγορευων, <sup>26</sup>αμα δε και <sup>27</sup>αισχυρος <sup>28</sup>ων αντιλεγω, <sup>29</sup>μη ουχι <sup>30</sup>ο πλειστα και <sup>31</sup>πονῶν, και <sup>32</sup>ωφελῶν το κοινος, ούτος και <sup>33</sup>μεγιστος αξιουμαι. Οιομαι δε, εφην, και <sup>34</sup>ο κακιστος συμφορος φανουμαι <sup>35</sup>ο αγαθος πλεονεκτω. <sup>36</sup>Ο δε Κυρος εξελομην και <sup>37</sup>αυτος <sup>38</sup>ενεκα <sup>39</sup>ο <sup>40</sup>ομοτιμος εγενομην <sup>41</sup>ετος το ψηφισμα. Βελτιων γαρ αν και αυτος ήγεομην ειμι, ει ειδειην <sup>42</sup>οτι εκ το εργον και αυτος κρινομενος <sup>43</sup>ο αξιος τευξοιμην.

27. Ειμι, νη Δί', ανηρ συσκηνος εμος, <sup>44</sup>ος εν πας μαστευω <sup>45</sup>πλεων εχω. Αλλος δ' αυ επηρομην αυτος, Η και <sup>46</sup>ο πονος; Μα Δί', εφην, ου μεν δη· αλλα <sup>47</sup>ούτος γε ψευδομενος <sup>48</sup>εαλωκα. Και γαρ πονος και <sup>49</sup>ο αλλος <sup>50</sup>ο τοιουτος, πανυ <sup>51</sup>πραως <sup>52</sup>αιε <sup>53</sup>εαω <sup>54</sup>ο βουλομενος <sup>55</sup>πλεων εχω. Αλλ' εγω μεν, εφην <sup>56</sup>ο Κυρος, ω ανηρ,

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<sup>1</sup> On μη ουχι, as used in this passage, see HOOGEVEEN Doctr. Partic. c. 27. §. 8.



24. He thought too, that labours were a good thing towards their being more gentle to each other, since even horses that labour with each other, stand more gentle together.

25. "I am considering that there are come out with us, some who are to be valued at a greater, and others at a less rate : but if any thing successful should happen to us, all these will think themselves entitled to claim an equal share. But I think that no one of the things amongst men is more unfair than this, that both the coward and the brave man should be deemed worthy of equal shares."

26. "What do you think, then," said CHRYSANTAS, "that the multitude being assembled will decree, so as that each man should not obtain equal shares, but that the most excellent men should have the advantage both in honours and rewards?" "I do think so," said CYRUS, "partly indeed because you (pl.) assist me with your approbation, and partly because it is base to say otherwise, that he who labours most and benefits the public, that such a one should not be deemed worthy of the greatest things. Besides," said he, "I think it will appear advantageous, even to the most cowardly, that the brave should be in a better condition than themselves." And CYRUS wished this decree to be made for the sake of the nobles themselves. For he thought that they also would be more brave, if they should know, that even themselves being judged of from their actions, would obtain only their due rewards.

27. "There is, in truth, a man my comrade who in every thing desires to have more (than others)." Another then asked him, "What (more) of labours too?" "No truly," said he, "not so, indeed: and in this I am found falsifying. For very contentedly does he always permit any one that will, to have more of labours and other such things." "But," said CYRUS, "I am of opinion, my friends

γίγνωσκω ὁ τοιοῦτος ἀνθρώπος, οἷος καὶ νῦν ὁδε λέγω, εἰπερ δεῖ ἐνεργὸς καὶ πειθόμενος ἔχω τὸ στρατεῦμα, ἐξαιρετέος εἰμι ἐκ ἡ στρατίας. Δοκεῖ γὰρ ἐγὼ τὸ μὲν πολὺ ὁ στρατιώτης εἰμι, οἷος ἔπομαι, ἢ ἂν τις ἡγῶμαι· ἀγὼ δ', οἶμαι, ἐπιχειρῶ ὁ μὲν καλὸς κ' ἀγαθὸς ἐπὶ ὁ καλὸς κ' ἀγαθός, ὁ δὲ πονηρὸς ἐπὶ ὁ πονηρὸς. Καὶ πολλακίς τοινυν πλείων ὁμογνώμων λαμβάνω ὁ φαῦλος, ἢ ὁ σπουδαῖος. Ἡ γὰρ πονηρία διὰ ἡ παραυτικά ἡδονὴ πορευόμενος, οὗτος ἔχω συμπεῖθαι ἂ πολλὸς ὁ αὐτὸς ὁμογνώμονεω· ἢ δ' ἀρετὴ πρὸς οὐθιὸν ἀγων, οὐ παντὶ δεινὸς εἰμι ἐν τῷ παραυτικά εἰκὴ συνεπισπαομαι· ἄλλως τε καὶ ἢν ἄλλος ὦ, ἐπὶ τὸ πρᾶν καὶ τὸ μαλακὸν ἀντιπαρακαλῶν. Καὶ τοινυν ἢν μὲν τις ὁ βλακεία καὶ ἀπονία μόνον κακὸς ὦ, οὗτος ἐγὼ νομίζω, ὥσπερ κηφὴν, δαπάνη μόνον ζημιῶ ὁ κοινῶνος· ὅς δ' αὖ ὁ μὲν πόνος κακὸς ὦ κοινῶνος, πρὸς δὲ τὸ πλεονεκτῶ σφοδρὸς καὶ ἀναισχυντὸς, ἔτος καὶ ἡγεμονικὸς εἰμι πρὸς ὁ πονηρὸς· πολλακίς γὰρ δυναμαὶ ἢ πονηρία πλεονεκτῶν ἀποδείκνυμι. Ὡς πανταπασιν ἐξαιρετέος ὁ τοιοῦτος ὁ ἐγὼ εἰμι.

28. Εὐ δὲ ἰσημι, ὁ ἀνὴρ, εἶπεν, φίλος, ὅτι εἶδε ὁ ἔτος μόνος ὠφελήσω ὁ κακὸς ἀφαιρεθείς, ὅτι κακὸς ἀπεσομαι, ἀλλὰ καὶ ὁ καταμένων ὅσος μὲν ἀνεπιμπλαμὴν ἡδὴ ὁ κακία ἀποκαθαρεῖται παλιν ὁ αὐτός· ὁ δὲ ἀγαθὸς ὁ κακὸς ἰδὼν ἀτιμασθείς, πολὺ ευθυμότερον ἢ ἀρετὴ ἀνθεξομαι.

29. Τὸ δ' ἀθλὸν ἢ νικῆ, ἢν μὲν ἐγὼ ὁ νικῶ, δὴλον ὅτι

<sup>1</sup> Ἀρετῇ] It is observable, that the Greeks used the word *Ἀρετῇ* to denote both what we call VALOUR and VIRTUE. Nor without reason: for where some degree of the former is not found, no portion of the latter will exist. The practice of virtue demands continual exertions of magnanimity. For the mind has to combat conflicting passions, the seductions of vice, the prevalence of bad example; to overcome all which, requires more fortitude, than to face a host of enemies.

that such men as he now speaks of must be taken out from our body, if it be necessary to have our army active and obedient. For a great part of the soldiers seems to me to be (such) as to follow, wherever any one will lead them: and I think, the good and virtuous endeavour to lead to things good and virtuous, but the vicious to things vicious. And therefore the wicked have oftentimes more abettors than the good. For vice, as it goes on through present pleasures, has these (pleasures) to persuade many to favour her: but virtue, as it leads to an arduous way, is not very powerful in drawing men along with her for the present, without great reason: especially too if there should be others who, on the contrary side, invite them to what is easy and soft. And therefore if some should be only base on account of their indolence and their shunning all labour, I think that these, as drones, only injure their associates by the expence of keeping them: but those who may be indolent sharers of labours, yet eager and presumptuous in taking all advantages, these are the men that lead to vicious practices; because they can oftentimes shew vice to be successful in gaining advantage. So that by all means such men are to be removed by us."

28. "Be assured of this," said he, "O my friends, that when the bad are removed, they will not only confer this advantage, that the bad will be away: but moreover, such of the remaining as were filled with their wickedness will again purge themselves of it: and the good having seen the bad disgraced, will adhere to virtue with more alacrity."

29. "As for the rewards of victory, if we conquer, it

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29. Ἀδλα νικης.

"Οἶδεν, ὦ ἀνδρες Ἀθηναῖοι, τὸτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν εἰν ἅπαντα τὰ χωρία ἀθλα τοῦ πολέμου κείμενα ἐν μισθῷ· φύσει δ' ὑπάρχει τοῖς παρούσι τὰ τῶν ἀπόντων, καὶ τοῖς ἐθέλωσι ποιεῖν καὶ κινδυνεύειν, τὰ τῶν ἀμελούντων." DEMOSTH. Philip. I.

ὁ τε πολεμιος ἀν' ἡμετέροισι, καὶ ὁ πολεμιος ἀγαθὸν παν' ἡν δὲ ἐγὼ ἀν' νικᾶμαι, (οὗτος γὰρ αἰεὶ καὶ λέγω καὶ ποιεῶ δει) καὶ οὕτω το ὁ ἡττῶμενος ἀγαθὸν παν' ὁ νικῶν αἰεὶ ἀθλὸν προκείμεαι. Οὕτω δὴ, εἶπεν, δει σὺ γιγνώσκω, ὥς, ὅταν μὲν ἀνθρώπος κοινῶν πολεμῶν γενομένος, ἐν ἑαυτοῦ ἔχω ἕκαστος, ὥς εἰ μὴ αὐτὸς τις προθυμῶν ῥησιν, οὐδεὶς ἐσόμενος το δεινόν, ταχὺ πολλοὺς τε καὶ καλὸς διαπραττόμεναι· οὐδεὶς γὰρ ὁ αὐτὸς ἀργεῖται ὁ πρᾶττομαι δεινός· ὅποταν δὲ ἕκαστος διανοηθῶ, ὥς ἄλλος ἐσόμεναι ὁ πρᾶσσαν καὶ ὁ μαχομένους, κ' ἀν' αὐτὸς μαλακίζομαι, ὁ τοιοῦτος, εἶπεν, εὖ ἴσῃμι, ὅτι ὁ πᾶς ἄμα πᾶς ἤξω ὁ χαλεπὸς φερόμενος. Καὶ ὁ Θεὸς οὕτω πῶς ἐποίησα· ὁ μὴ θελὼν ἑαυτοῦ προσταττῶ ἐκπονῶ το ἀγαθόν, ἄλλος ὁ αὐτὸς ἐπιτακτὴρ δίδωμι.

30. Μαλίστα δὲ, ὡ ἀνὴρ, οὗτος ἐγὼ εὐθυμῶς εἰς ὁ ἀγῶν ὁ πρὸς ὁδὲ παρόρμασθαι, ὅτι Κυρὸς ἐσσομαι ὁ κρινῶν, ὅς οὐ φθόνος κρινῶ· ἀλλὰ σὺν θεῷ ὅρκος λέγω, ἡ μὴ ἐγὼ δοκέω Κυρὸς, ὅστις ἀν' ὄρα ἀγαθὸς φιλεῶ οὐδὲν ἡττῶν ἑαυτοῦ· ἔτος γοῦν ὄρῳ αὐτὸς, ὅστις ἀν' ἐχοίμι, ἡδὶον δίδους μάλλον ἢ ὁ αὐτὸς ἐχῶν.

31. Ὁ Κυρὸς πρὸς ὁ αὐτὸς εἶπεν, Καὶ ποτερὸς ἀν', ὡ Κυνάχαρης, μάλλον σὺ ἐκκοσμοῦν; εἰπερ πορφυρεῖς ἐνδύς, καὶ φελλίον λαβὼν καὶ στρεπτόν περιβεβήμενος, σχολῇ ὁ κελευῶν ὑπῆκουον σὺ, ἡ νῦν, ὅτε σὺν τοσαύτῳ καὶ τοιαύτῳ δυνάμει οὕτως ὀξέως σὺ ὑπακούω, διὰ ὁ το

29. Ἐν ἑαυτοῖς ἐχῶσιν —

“ Ἀν τοίνυν, ὡ ἀνδρες Ἀθηναῖοι, καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐβελήσῃτε γενεσθαι γνῶμης νῦν, ἐπειδὴ περ οὐ προτέρων, καὶ ἕκαστος ὑμῶν οὐ δει καὶ δύναται ἀν' παρασχέιν αὐτὸν χρησίμῳ τῇ πόλει, πᾶσαν ἀφείς τὴν εἰρωνεῖαν, ἕτοιμος πρᾶττειν ὑπαρξῇ. ὁ μὲν χρήματα ἐχὼν, εἰσφέρειν, ὁ δ' ἐν ἡλικίᾳ, στρατεύεσθαι συνελόντι δ' ἁπλῶς εἰπεῖν ἡν ὑμῶν αὐτῶν ἐβελήσῃτε γενεσθαι, καὶ πανσησθε, αὐτὸς μὲν οὐδὲν ἕκαστος ποιῇσιν ἐλπίζων, τὸν δὲ πλεῖστον πᾶνθ' ὑπὲρ αὐτοῦ πρᾶξιν· καὶ τὰ ὑμετέρ' αὐτῶν κομιῶσθε, ἀν' θεὸς θελή, καὶ τὰ κατεβράθυμηνεν πάλιν ἀναληψέσθε, καί κεινον τιμωρησέσθε.”

DEMOSTH. Philip. I.



is manifest that both the enemies will be ours, and all the valuable possessions of the enemies: but on the other hand if we are conquered (for it is proper to mention and suppose this always), in the same manner all the possessions of the conquered are always proposed as rewards to the conquerors. Thus then," said he, "ought you to be persuaded: that, when men who are become sharers of a war, are of opinion each in themselves, that unless every individual shall himself be alert, no one thing of those which ought, will happen, then many and noble actions are soon accomplished, because none of those things, which ought to be done, is neglected by them: but when each one shall have thought, that there will be another to act and to fight for him, though he himself should be indolent, to such," said he, "be assured, that all things will come adverse, attacking all together. And God hath in some measure appointed it so: for to those that are not willing to enjoin it upon themselves to labour in procuring good things, to these he gives others to be task-masters."

30 "But in a particular manner, my friends, this encourages me to (undertake) the contest with the (nobles) readily, that CYRUS will be the judge; who judges not with envy: but I assert it with an oath (in the name) of the gods, in truth CYRUS seems to me to love not less than himself whatsoever men he can see to be good; and truly I see him giving to these, whatever he may chance to have, with more pleasure than if he kept it himself."

31. CYRUS said to these words, "And by which of the two ways, O CYAXARES, should I have been an ornament to you most? whether, if I had leisurely obeyed you when you commanded me, after I had put on a purple robe, and had taken bracelets, and had thrown round me a chain? or now, when I obey you with so great and such a force, so expeditiously, in order to honour you,

συ τιμαω, ἰδρως και σπουδη και αυτος κεκοσμημενος, και  
 συ κοσμων, και ὁ αλλος επιδεικνυς <sup>d</sup> συ εἶτω πειθομενος ;

32. Δοκειω γαρ εγω, εφην, πας μιν, ὁ αν τις βε-  
 λωμαι αγαθος συνεργος ποιεομαι ὁποιος τις εν πραγμα,  
 ἡδιον ειμι ευ τε <sup>a</sup> λεγων και ευ <sup>a</sup> ποιων παρορμαω,  
 μαλλον η λυπων και αναγκαζων. Ὅς δε δη το εις ὁ  
 πολεμος εργον εποιησαμην τις βελτοιμην συνεργος προ-  
 θυμος, <sup>a</sup> οὔτος πανταπασιν εγω γε δοκει αγαθος θηρα-  
 τεον ειμι και λογος και εργον.

33. Ω Αρμενιος, εφην, πρωτον μιν <sup>d</sup> συ συμβελεω,  
 εν ἡ δικη τ' αληθες λεγω, ινα <sup>d</sup> συ εις γε απω ὁ ευμι-  
 σητοτατος· το γαρ <sup>a</sup> ψευδομενος φαινομαι, ευ ισημι  
 ὅτι και του <sup>e</sup> συγνωμη τυγχανω εμποδων μαλιστα αν-  
 θρωπος γιγνομαι.

34. Νυν ουν δια <sup>a</sup> τις ουτε ὁ δασμος απηγαγον,  
 ετε στρατευμα επεμψα, ετειχιζον τε το ερυμα ; Και  
 ὁς εφην, \* Ελευθερια επεθυμοῦν· καλος γαρ εγω δοκειω  
 ειμι και <sup>a</sup> αυτος ελευθερος ειμι και παις ελευθερια κα-  
 τελιπον. Και γαρ ειμι, εφην ὁ Κυρος, καλος μαχο-  
 μαι, ὅπως μηποτε τις δουλος μελλοιμι γενησομαι.

33. Ευμισητοτατον, &c.

Εχθρος γαρ μοι κεινος, ὁμως αἰδωο πυλησιν,

Ὅς χ' ἕτερον μιν κενυθει ενι φρεσιν, αλλο δε βαζει.

HOM. IL. B. ix. 312.

These words from ACHILLES are highly in character ; as are those of NEOPTOLEMUS in the PHILOCTETES of SOPHOCLES, that most HOMERICAL of the Greek Tragedians.

NE. Ουκ αισχρον ἡγήθητα τα ψευδῆ λεγειν ; PHIL. 108. Ed. Brunck.

Who will say that the Poets are not fine MORALISTS ?

34. Liberty is the power of conducting ourselves according to our own will ; subject, however, to such degrees of moderate restraint,

being both adorned myself with sweat and diligence, and adorning you likewise, and exhibiting these others so obedient to you?"

32. "For it seems to me," said he, "more pleasant to excite all men indeed, whom one would wish to make good fellow-labourers of any action whatever, both by speaking kindly and doing good, rather than by vexing and compelling them: but those whom one would wish to make active fellow-labourers of affairs in war, these I think by all means we must court, both by good words and actions."

33. "O ARMENIAN," said he, "I first of all advise you, to speak the things that are true in this your trial, that at least one thing most detestable might be wanting to you; for as to being found a liar, be assured that it is in a particular manner an obstacle to men against their obtaining pardon."

34. "Now, then, why hast thou neither paid the stipulated tribute, nor sent an army, but didst fortify thy garrisons?" And he answered, "I was desirous of liberty; for it seems to me to be a noble thing, both to be free myself, and to leave freedom to my children." "Indeed it is noble," said CYRUS, to fight, that one might never become a slave."

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restraint, imposed on it by general and established law, as may prevent it from degenerating into licentiousness, and from interfering with the rights, whether public or personal, enjoyed by others. Taken in this acceptation, and as resulting from order duly constituted, it is an invaluable blessing, and merits the highest commendations with which it can be extolled. But there was a circumstance which in a peculiar manner made Liberty estimable to the Greek writers. It was this. They saw before their eyes the degraded condition of the Slaves, who throughout the Grecian cities were beyond proportion more numerous than the Freemen.

The

35. Δοκεω γαρ εγω, ω Κυρος, ούτως εχω, ανευ  
 μιν <sup>α</sup>σωφροσυνη ουδ' αλλος αρετη ουδεις οφελος ειμι·  
<sup>α</sup>τι γαρ αν' εφην, χρησαιμην αν τις <sup>δ</sup>ισχυρος, η αν-  
 δρειος, μη σωφραν, η ιππικος; τι δε πλουσιος; τι  
 δε, δυναστης εν πολις; συν δε σωφροσυνη και φιλος  
 πας χρησιμος, και θεραπων πας αγαθος.

36. Δοκεω εγω ο αυτος ανηρ ειμι, και <sup>α</sup>ευτυχῶν  
 εξυδρισα, και πταισας ταχυ επτηξᾷ και <sup>α</sup>ανεθεις,  
 παλιν αυ μεγα εφρονησα, και παλιν αυ πραγμα  
 παρασχω.

37. Αλλα ναι μα <sup>ρ</sup>ο θεος, εφην, <sup>δ</sup>ούτος μεν εγωγε  
 ὑπηρετης, ος ειδειην αναγκη ὑπηρετῶν, αηδως αν εγω  
 δοκῶ χρεομαι. <sup>α</sup>Ὅς δε γιγνωσκω δοκοιην, οτι ευνοια  
 και φιλια ο εμος <sup>α</sup>το δεον συλλαμβανοιμι, <sup>α</sup>ούτος αν  
 εγω δοκῶ και ἀμαρτανων ῥαον φερω, η ο μισῶν μεν,  
 εκπλεω δε πας αναγκη διαπονουμενος.

38. Ούτω καλος κ' αγαθος ην εκεινος, ὡς και οτε

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The sense of their own happiness was heightened by the comparison of it with the miseries sustained by those whom they kept and oppressed in bondage. This contrast accounts for the passionate terms and enthusiastic fondness with which the Greeks frequently mention the word Liberty.

But that there should exist in every city such a number of Slaves, as to render the contrast thus striking, is a reproach on Grecian polity: and no one, who either recollects that in Athens alone there were four hundred thousand Slaves, and only thirty-one thousand Freemen; or who considers the cruel indignities with which the Helots at Sparta were treated; can look back to Greece as the pattern of Civil Liberty, or the seat of Just Government; though it struggled nobly for Public Freedom and National Independence.

35. *Σωφροσυνη* signifies sometimes Discretion, sometimes Prudence,



35. "It seems to me, O CYRUS, to be thus; that without discretion the advantage of any other virtue is none. For in what," said he, "can one use a strong man, or a brave man, or one skilled in horsemanship, if not discreet? in what (can one use) a rich man? in what a man of power in his city? But with discretion, both every friend is useful, and every servant good."

36. "It seems to me to be the part of the same man, both to be insolent when successful, and to be suddenly disheartened when unfortunate; and when restored (to his former good condition), to be again insolent, and again to create disturbances."

37. "But in truth," said he, "I think I should use with very little pleasure those servants, whom I should know to serve me through necessity: but of whomsoever I may seem to think, that they assist me in what is requisite, through good will and friendship to me, with these I fancy I can bear more easily, even though they do wrong, than with those who hate me indeed, but yet labour at all things more abundantly through necessity."

38. "He was so virtuous and good, that even when he

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dence, sometimes Temperance, sometimes Modesty; virtues which all arise from sanity and sobriety of mind.

38. Καλὸς καὶ ἀγαθός.

These words, which are put into the mouth of TIGRANES in commendation of a fictitious character, are in reality spoken in praise of SOCRATES. And indeed it is not without reason that XENOPHON calls his master *Καλὸς καὶ ἀγαθός*, for he certainly was the chief and best of the philosophers, as he delivered precepts of wisdom suited to human nature, more than any of them. The doctrines of EPICURUS lead to voluptuousness: those of ZENO to morosity, self-conceit, and self-love: but those of SOCRATES have in them a suavity of manners, accommodation to the frailties of mankind, generosity of sentiment, real and not ostentatious virtue, and resigned submission to all the ways of Providence.

αποθνήσκω ἐμελλον, προσκαλεσας ἐγὼ εἶπον, Μὴ τι σὺ, ὦ Τιγράνης, εἶπῃς, ὅτι ἀποκτενῶ ἐγὼ, χαλεπήνῃς<sup>α</sup> ὁ πατήρ· οὐ γὰρ κακονοία τις οὗτος ποιῶ, ἀλλ' ἀγνοία· ὅποσος δὲ ἀγνοία ἀνθρώπος ἐξαμαρτάνῃ, πᾶς ἀκουσίος οὗτος ἐγώ γε νομίζω.

39. Ἀνθρώπινος προθυμία εἰς τὸ ἐπράχθην οὗτος οὐδείς οὕτω μέγας συμμαχος ἀν γεινομένην, ὥς ταχός.

40. Ἐν δὲ οὗτος προσαγῶ<sup>α</sup> ὁ Κύρος ὁ αἰχμαλωτός· δεδεδεμένος, ὁ δὲ τις καὶ τετραμένος. Ὡς δὲ εἶδον, εὐθύς λυῶ μὲν ἐκέλευσα ὁ δεδεδεμένος, ὁ δὲ τετραμένος, ἰατρος καλεσας, θεραπεύω ἐκέλευσα. Ἐπειτα ἐλεξά ὁ Χαλδαίος, ὅτι ἀν ἤκοιμι ἔτε ἀπᾶλεσα ἐπιθυμῶν ἐκεῖνος, οὔτε πολεμῶ δεόμενος, ἀλλ' εἰρήνην ἐποίησα βουλομένους<sup>α</sup> Ἀρμένιος καὶ Χαλδαίος.

41. Ἐπεὶ δὲ εἶδον ὁ Κύρος, ἐλεξά, ὦ Κύρος, ὥς ὀλίγος δυναμένος προσῶ ἀνθρώπος περὶ<sup>ε</sup> τὸ μέλλον, πολλὸς ἐπιχειρῶ πράττω. Νῦν γὰρ ἤδη καὶ ἐγὼ ἐλευθερία μὲν μηχανάομαι ἐπιχειρήσας, δαίμων, ὥς οὐδὲ πᾶποτε, ἐγενόμην. Ἐπεὶ δὲ εἶδον, σαφῶς ἀπολῶλα νομίσας, νῦν ἀναφαινομαι σέσωσμενος, ὥς εὐδὲ πᾶποτε.

42. <sup>α</sup> Τέλος δ' οὖν ὑπὴντησα καὶ ἡ γυνὴ ὁ Ἀρμένιος, ἡ θυγάτηρ ἐχὼν, καὶ ὁ νεώτερος υἱός· καὶ σὺν ἄλλοις δῶρον καὶ τὸ χρυσίον ἐκομίζον, ὁ πρότερον ἐκ ἠθέλων ἐλάβον ὁ Κύρος. Καὶ ὁ Κύρος ἰδὼν, εἶπον, Σὺ ἐγὼ εἰποίησά<sup>ε</sup> μισθὸς περὶ ἧν εὐεργετήσω· ἀλλὰ σὺ, ὦ γυνή,

38. Χαλεπήνης—

The last words of PHOCION to his son are memorable: “Ἐπισκηπτά αὐτῷ μὴδὲν Ἀθηναίοις μνησικακήσειν ὑπὲρ τῆς παρ' αὐτῶν φιλοτιμίας, ἧς νῦν πίνω.” Ælian. V. Hist.

<sup>1</sup> Ἡ πολλὰ Βροτοῖς ἐστὶν ἸΔΟΥΣΙ

Γινώσκει· ΠΡΙΝ ἸΔΕΙΝ δ', οὐδὲς μάντις

Τῶν μελλόντων ὁ, τί πράξει.

Aj. Soph. 1435

was just going to die, having called me to him, he said, O TIGRANES, be not you at all angry with your father, because he will kill me; for he does not this from any malevolence, but from ignorance: but whatever things men do wrong through ignorance, all these I deem involuntary."

39. Nothing can be so great a helper to human alacrity, towards performing these things, as expedition.

40. At this time, they bring to CYRUS the prisoners bound, and some wounded. But when he saw them, he immediately ordered them to loosen those that were bound; and having called in some physicians, he ordered them to heal the wounded. He then said to the CHALDÆANS, that he was come not desiring to destroy them, nor wanting to make war, but wishing to establish peace between the ARMENIANS and CHALDÆANS.

41. When he (the king of the ARMENIANS) saw CYRUS, he said, "O CYRUS, how <sup>1</sup> few things of futurity being able to foresee, do we men undertake to execute many things! For now truly, even I having endeavoured to procure liberty, became a slave, so as I never was before; and after we had been taken, when we had thought certainly to have perished, we appear now to be secure, so as never before."

42. At length also the wife of the king of the ARMENIANS met him, having her daughters and younger son with her; and among other presents, she brought also the gold, which CYRUS before was not willing to receive. And CYRUS having seen them, said, "You (pl.) shall never cause it, that going about I should do good for the sake of <sup>2</sup> reward only: but do you, woman, keeping these

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<sup>2</sup> "There is in human nature a DISINTERESTED ultimate desire of the happiness of others; and our Moral Sense determines us to

εχων ἔτος το χρημα. ὅς φερω, απειμι, και ὁ Αρμενιος μηκετι εδων αυτος καταρυζα· εξεπεμψα δε ὁ σος υἱος ὡς καλλιςα απ' αυτος κατασκευασας επι ἡ στρατια· απο δε ὁ λοιπος κταομαι και <sup>d</sup>σαυτε, και ὁ ανηρ, και ἡ θυγατηρ, και ὁ υἱος ὅσις κεκτημενος και κεκοσμημενος καλλιον και ἡδιον ὁ αιων διαξω· εις δε ἡ γη εφην, αρκειω το σωμα, ὅταν ἕκαστος τελευτησω, κατακρυπτω.

43. Ανηρ φιλος, δοκειω εγω ευφροσυνη τις νυν παρειμι, και ὅτι ευπορια τις προσγεγεννημαι, και ὅτι εχω αφ' ὅς τιμαω ἔξω ὅς αν βελωμαι, και τιμαομαι ὡς αν ἕκαστος αξιος ω. Παντως δη αναμιμνησκωμαι ὁ ποιος αττα εργον ἔτος ὁ αγαθος ειμι αιτιος· σκοπεμενος γαρ εὔρησω, το τε ηγρυπνησα ὅπε εδει, και το επονησα, και το εσπευσα, και το μη ειζα <sup>d</sup>ὁ πολεμιος. Οὕτως ουν χρη και τολοιπον <sup>a</sup>ανηρ αγαθος ειμι, <sup>a</sup>γιγνωσκων ὅτι ἡ μεγαλη ἡδονη, και το αγαθον ὁ μεγας ἡ πειθω, και ἡ καρτερια, και ὁ εν ὁ καιρος πονος και κινδυνος παρεχομαι.

44. Ὁ κοινος κινδυνος φιλοφρονως ποιω εχω ὁ συμμαχος προς αλληλοι, και εκετι εν ἔτος ετε <sup>d</sup>ὁ εν ὁπλα <sup>d</sup>κοσμουμενος φθονω ουτε <sup>d</sup>ὁ <sup>e</sup>δοξα εφιεμενος, αλλα μαλλον και επαινω και ασπαζομαι ὁ τοιουτος ὁ ὁμοιος· νομιζων συνεργος αυτος <sup>e</sup>το κοινος αγαθος ειμι.

45. Πολυμεντοι εγω <sup>d</sup>βελτιων και εῤῥωμενεσερος ἡ ψυχη ὁ στρατιωτης χρησομαι, ηνιω επι <sup>d</sup>ὁ εχθρος, και μη ακων δοκῶ

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to approve only such actions as virtuous, which are apprehended to proceed, partly, at least, from such desire."

See Sect. ii. Art. 6. of HUTCHESON'S Inquiry concerning Moral Good and Evil, a treatise which nobly vindicates the Benevolence of Human Nature against the objections of those "plebeii philosophi," who refer all acts of beneficence to selfish principles. This treatise is written in the true spirit of Socratic Philosophy.



riches which you bring, depart hence, and give them no more to the ARMENIAN to bury them; but send out this your son to war, when you have furnished him as beautifully as possible from part of these riches: and from the rest, get both for yourself, and your husband, and daughters and sons, that which if you (pl.) possess, and with which if you are adorned, you will lead your life more elegantly and pleasantly: but," said he, "when each of you is dead, be it sufficient to bury your bodies in the ground."

43. "My friends, there seems to be some joy amongst us now, both because some supply is added to us, and because we have (means) from which we shall be able to honour those whom we may wish, and to be honoured ourselves as each may be deserving. But by all means we should remember what kind of actions are the causes of these good things: for if you (pl.) consider, you will find them to be, the having watched when it was necessary, the having laboured, the having been diligent, and the having not yielded to our enemies. Thus then hereafter, also, it behoves you to be brave men, knowing that obedience, perseverance, labours in due season, and dangerous enterprises, afford great pleasure and great advantages."

44. Common dangers make fellow-combatants to be kindly disposed towards each other; and in this condition they no longer envy either those that are adorned in their arms, nor those that desire glory; but such men rather both commend and admire men like themselves, deeming them to be fellow-labourers for the common good.

45. "We truly shall, upon trial, find the minds of our soldiers much braver and firmer, if we go against our enemies, and do not appear unwilling to see our adversaries:

ὄραω ὁ πολεμιος· πολυ δε κἀκεινος μαλλον <sup>α</sup>εγω φοβηθησομαι, ὅταν <sup>ς</sup>ακουσω ὅτι ουχ ὡς φοβουμενος πτησσω <sup>α</sup>αυτος οικoi καθημενος, ἀλλ' ἐπει αισθανομαι προσiων, απανταω τε <sup>δ</sup>αυτος, ἰν' ὡς ταχιστα <sup>ς</sup>συμμιξω, και ουκ αναμενω ἕως αν ἡ ἡμετερος χωρα κακῶμαι, ἀλλα φθανων ηδη δῆνω ἡ εκεινος γη. Καιτοι, εφην, ει τι εκεινος μεν φοβερωτερος ποιησω, εγω δε αυτος θαρράλεωτερος, πολυ ούτος <sup>δ</sup>εγω πλεονεκτημα νομιζω· και ὁ κινδυνος ούτως εγω μεν ελαττων λογιζομαι, ὁ δε πολεμιος μειζων, πολυ αν μαλλον. Και ὁ πατηρ αιει λεγω, και συ φημι, και ὁ αλλος δε πας ὁμολογεω, ὡς ἡ μαχη κρινομαι μαλλον <sup>δ</sup>ἡ ψυχη η <sup>ν</sup>ἡ το σωμα ῥωμη.

46. Κυρος εθυον πρωτον μεν ΖΕΥΣ ΒΑΣΙΛΕΥΣ, επειτα δε και ὁ αλλος θεος· και ητεορην <sup>α</sup>ίλεως και ευμενης αν, ἡγεμων γινομαι <sup>δ</sup>ἡ στρατια, και παρασατης αγαθος, και συμμαχος, και συμβουλος ὁ αγαθος. Συμπαρεκαλεον δε και <sup>α</sup>ἥρως γη Μηδια οικητωρ και κηδεμων. Επει δε εκαλλιερεησα τε και αθροος ην <sup>δ</sup>αυτος το στρατευμα προς <sup>δ</sup>το ὄριον, τοτε δε <sup>δ</sup>οιωνος χρησαμενος αισιος, ενεβαλον εις ἡ πολεμιος. Επει δε ταχιστα διεβην το ὄριον, εκει αυ και Γη ἰλασκομην χοη, και θεος θυσια, και ἥρως Ασσυρια οικητωρ ευμενιζομην. Ούτο; δε ποιησας, αυθις ΖΕΥΣ ΠΑΤΡΩΣ εθυον, και ει τις αλλος θεος εφαινομην, <sup>ς</sup>ουδεις ημελεον.

47. Ὁ μεν γαρ δυναμενος εν ὁ τοιοσδε και αλλος βελτιων ποιεω, εικοτως αν ηδη και <sup>δ</sup>εαυτου συνειδειην τελειως αγαθος ανηρ <sup>ν</sup>ων· ὁ δε ἡ ούτος ὑπομνησις αυτος μονος εχων, και <sup>α</sup>ούτος αγαπῶν, εικοτως αν ἡμιτελης

and even they (our enemies) will fear us much more, when they shall have heard, that we are not stricken with consternation at them, sitting at home as though we feared them, but (that) as soon as we perceive them advancing, we both come to meet them, that we may engage as soon as possible: and we wait not till our own country is laid waste; but being before-hand, we are already spoiling their land. And indeed," said he, "if we can render them at all more terrified, and ourselves more courageous, I think this will be a great advantage to us: and I reckon that the danger will thus be less to us, but greater by many degrees to our enemies. Moreover, my father always says, and thou affirmest, and indeed all others agree in it, that battles are determined more by the minds, than by the strength of soldiers' bodies."

46. CYRUS sacrificed first indeed to REGAL JOVE, and then to the other gods; and he requested, that, being propitious and favourable, they would be conductors to his army, and good helpers, and allies, and advisers of right measures. He invoked also with them the heroes, inhabitants, and guardians of the land of MEDIA. But when he had sacrificed propitiously, and his army was collected together about him on the borders, then having met with happy auguries, he entered into the enemies' country. But as soon as ever he had passed the borders, there again he made EARTH propitious by libations, and appeased by sacrifices the gods and heroes inhabitants of ASSYRIA. Having done these things, again he sacrificed to PATERNAL JOVE; and if any other of the gods occurred to him, he neglected no one of them.

47. "For he truly, who in such a time as this is able to make others also more brave, may with reason be conscious to himself that he is completely a good man; but he, who in himself only has the remembrance of these (duties), and is content with this, with reason should think

αὐτοῦ νομιζοίμι. Οὗτος δὲ ἔνεκεν οὐκ ἐγώ, εἶπεν, αὐτός λεγώ, ἀλλὰ σὺ κελεύω λεγώ, ἵνα καὶ ἀρεσκῶ<sup>d</sup> σὺ πειρωμαι· σὺ γὰρ καὶ πλησιάζω<sup>d</sup> αὐτός, ἕκαστος τὸ ἑαυτοῦ μέρος. Ἐν δὲ ἐπιστάμαι, εἶπεν, ἕως ἂν θάρρῶν ἔτος<sup>a</sup> σὺ αὐτός<sup>s</sup> ἐπιδεικνύω, καὶ ἔτος καὶ ἄλλος πολλός οὐ λόγος ἀλλ' ἐργον θάρρῶ διδάξω.

48. Κυρὸς εἶπον, ὦ Χρυσαντας, μὴδὲν σὺ λυπενταν ἢ ὁ Ἀσσυρίος παρακελεύσις· οὐδεὶς γὰρ οὕτως εἶσομαι καλὸς παραινέσις, ὅσις ὁ μὴ ἂν ἀγαθὸς αὐθημερον ἀκουσας ἀγαθὸς ποιήσω· οὐκ ἂν οὐν τοξότης γέ, εἰ μὴ ἐμπροσθεν οὗτος μεμελετηκώς εἶπεν· οὐδὲ ἀκοντιστής, οὐδὲ μὴν ἵππευς γέ· οὐδὲ μὴν<sup>a</sup> τὸ γέ σῶμα ἱκανὸς πονέω, ἢ μὴ προσθεν ἡσκηκώς ὦ.

49. Ἀλλ' ἀρεσκέω τοι, ὦ Κυρὸς, εἰάν ἡ ψυχὴ αὐτὸς παρακελεύσαμενος ἀμεινῶν<sup>s</sup> ποιήσω. Ἡ καὶ δυναίμην ἂν, εἶπεν ὁ Κυρὸς, εἰς λόγος ῥήθεις αὐθημερον<sup>s</sup> αἰδῶς μὲν ἐνεπλήσα ἡ ψυχὴ ὁ ἀκουσας, ἢ ἀπὸ ὁ αἰσχυρὸς ἐκώλυσα, προετρεψα δὲ ὥς χρεῖ, ἐπαινὸς μὲν ἔνεκα, <sup>a</sup>πας μὲν πόνος, πας δὲ κίνδυνος ὑποδυομαι, λαβεῖν δὲ ἐν ἡ γνῶμη βεβαίως οὗτος, ὥς αἰρετώτερος εἰμι<sup>a</sup> μάχομενος ἀποθνήσκω μᾶλλον ἢ φεύγων ἐσῶθην; Ἀρ' οὐκ, εἶπεν, εἰ μέλλω τοιαυτὸς διανοία ἐγγενήσομαι ἀνθρώπος καὶ ἐμμονὸς εἶσομαι, πρῶτον μὲν νόμος ὑπῆρξα δεῖ τοιούτος, δι'<sup>s</sup> ὅς ὁ μὲν ἀγαθὸς ἐντιμὸς καὶ ἐλευθερίος ὁ βίος παρασκευασθήσομαι, <sup>d</sup>ὁ δὲ κακὸς ταπεινὸς τε καὶ ἀλγεῖνος καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσομαι; Ἐπειτα διδάσκαλος, οἶμαι, δεῖ καὶ ἀρχῶν ἐπὶ<sup>d</sup> οὗτος ἐγενομένη, ὅστις δεῖξω τε ὀρθῶς καὶ διδάξω καὶ ἐθίσω οὗτος δρᾶω, ἕως ἂν ἐγγενῶμαι αὐτὸς ὁ μὲν



himself but half perfect." "For this purpose," said he, "I do not speak to them myself, but bid you (pl.) to speak, that they may endeavour to please you: for you are near to them, each in his own district. But be well assured," said he, "as long as you shew yourselves to them courageous, you will teach, not by word but by deed, both these and many others to be courageous."

48. CYRUS said, "O CHRYSANTAS, let not these exhortations of the ASSYRIAN at all vex you: for there will be no admonition so effectual, which will make men not brave (before) to be brave on the self-same day, that they have heard it: certainly it will not make them bowmen, unless they may have practised before; nor darters of the javelin; nor indeed horsemen: nay it will not even (make) them able in their bodies to labour, unless they should have exercised them before."

49. "But it is enough, O CYRUS, if, by exhorting, you can render their minds braver."—"What," said CYRUS, "can one speech, when spoken, fill the minds of the hearers with a sense of shame that self-same day, or restrain them from base things, and persuade them, that for the sake of praise it behoves them to undergo every labour and every danger, and to adopt firmly among their sentiments this (truth), that it is more eligible for them to die fighting, rather than be preserved by fleeing? What," said he, "if such thoughts are to be inherent in men, and to be permanent in them, is it not necessary in the first place, that there should be such laws, by which life will be rendered honourable and free to the brave, but time will hang upon the cowardly both abject and painful, and scarcely be called living? In the next place, I think, it is necessary that there should be teachers and governors for these things, who will both rightly point out, and teach, and accustom them to do these things, until it is inherent in

αγαθος και ευκληης ευδαιμονεσατος τω οντι νομιζω, ο δε κακος και δυσκληης αθλιωτατος πας ηγεομαι. Ουτω γαρ δει διετεθην ο μελλων <sup>ε</sup>ο απο ο πολεμιος φοβος η μαθησις κρειττων παρεξομαι.

50. Έως δε ετι <sup>ε</sup>βελος εξω ην, παρηγγυαον ο Κυρος συνθημα, ΖΕΙΤΣ ΣΥΜΜΑΧΟΣ ΚΑΙ ΗΓΕΜΩΝ. Επει δε παλιν ηκον το συνθημα ανταποδιδόμενος, εξηρχον αυ Διοσκουροι <sup>α</sup>παιαν ο νομιζόμενος· ο δε δεοσεως πας συνεπηχησα μεγας η φωνη· εν ο τοιουτος γαρ δη ο δεισιδαιμων ηττον <sup>α</sup>ο ανθρωπος φοβεομαι. Επει δε ο παιαν εγενομην, αμα πορευόμενος ο ομοτιμος φαιδρος, και πεπαιδευμενος, περιορῶν <sup>α</sup>αλληλοι, ονομαζων παρασατης, επισατης, λεγων πολυ το, Αγω ανης φιλος, Αγω ανης αγαθος, παρεκαλεον αλληλοι επομαι. Ο δε οπισθεν, <sup>ε</sup>αυτος ακουσας, αντιπαρεκελευομην <sup>α</sup>ο πρωτος ηγεομαι ερῶμενως. Ην δε μεσος το στρατευμα <sup>α</sup>ο Κυρος προθυρια, φιλοτιμια, ρωμη, θαρσος, παρακελευσμος, σωφροσυνη, πειθω.

51. <sup>α</sup>Ο δε <sup>ε</sup>εγω εγγυτατα ταξιαρχος <sup>α</sup>Χρυσαντας ουδεν παρ' <sup>ε</sup>αλλος δεομαι πυνθανομαι, αλλ' αυτος οίδα οίος ην· ο μεν γαρ αλλος, οσαπερ οιμαι και συ πας, εποιεον· επει δε εγω παρηγγυησα επαναγα, καλεσας ονομασι αυτος, ανατεταμενος ούτος <sup>α</sup>η μαχαιρα, ως παισαν πολεμιος, ύπηκουσα τε <sup>ε</sup>εγω ευθυς, και αφεις ος εμελλον ποιω, το κελευόμενον επραττον, αυτος τε γαρ επανηγαγον, και ο αλλος μαλα επισπερχως παρηγγυαον.—Χρυσαντας, και εργατης ο πολεμικος, και φρονιμος και αρχομαι ικανος και αρχω, Χιλιαρχια

them to think, that the brave and glorious are really the most happy, and to deem the cowardly and inglorious the most wretched of all men. For thus it is fit those should be affected, who would shew their discipline superior to any fear occasioned by their enemies.

50. And whilst they were yet without the reach of the (enemies') darts, CYRUS gave the word, JUPITER OUR HELPER AND LEADER. But when the word came returned back to him again, he began the usual hymn to CASTOR and POLLUX; and all the soldiers devoutly sung with him in a loud voice: for indeed, on such an occasion, those that stand in awe of the gods are less afraid of men. But when the hymn was ended, the nobles going on together cheerful, and well disciplined, looking about on each other, calling by name those who stood on each side of them, and those that stood behind, and often saying this, "Come on, my friends! Come on, my brave men!" they encouraged each other to follow. And they, who were in the rear, having heard them, in their turn exhorted those in the front to lead on vigorously. And the army of CYRUS was full of alacrity, love of glory, strength, confidence, exhortation, discretion, obedience.

51. "I need not inquire from others about CHRYSANTAS, who was the Centurion nearest to me, for I myself know what a man he was. For other things he did, which I think you all did likewise: but when I gave the word to retreat, having called him by name, he, though he had raised up his sword as just about to strike an enemy, immediately both obeyed me, and having forborne what he was about to do, did that which was ordered: for both he himself retreated, and very expeditiously gave the word to the others.—I now honour CHRYSANTAS, who is both active in military affairs, and prudent, and able both to obey, and to command, with a Tribuneship: and when

μεν ἤδη τιμῶ· ὅταν δὲ καὶ ἄλλος τις ἀγαθὸς ὁ Θεὸς  
δῶ, οὔτε τότε ἐπιλησόμεαι <sup>ε</sup>αὐτός.

52. Καὶ <sup>α</sup>πᾶς σὺ βουλόμαι, εἶπεν, ὑπερμνησα· ὁ  
γὰρ νῦν εἶδον ἐν ἡ μάχῃ ὅδε, οὗτος ἐνθυμωμένος μηποτε  
παύσασθαι, ἵνα παρὰ <sup>δ</sup>σὺ αὐτὸς αἰεὶ <sup>ε</sup>κρίνω, ποτερον ἡ  
ἀρετὴ μαλλον ἢ ἡ φυγὴ σωζῶ ἢ ψυχὴ, καὶ ποτερον ὁ  
μαχομαι θέλων, ῥᾶον ἀπαλλαττω ἢ ὁ οὐκ ἐθέλων, καὶ  
ποιὸς τις ἡδονὴ το νικᾶν παρεχῶ· οὗτος γὰρ νῦν ἀριστα  
κρίναιμι ἀν, πείρα τε αὐτὸς ἐχων, καὶ ἀρτί <sup>ε</sup>γεγε-  
νημένος το πράγμα.

53. Ἐννοήσον δὲ, εἶπεν, ὥς εἰ μὴδὲ <sup>α</sup>ἐκεῖνος αἰσχυντέον  
ἦν, οὐδ' ὥς <sup>δ</sup>ἐγὼ προσήκω οὔτε <sup>ε</sup>πλησμονῇ ποτε, οὔτε  
μεθ'· οὐ γὰρ πῶ διαπεπραγμαι ἐγὼ ὅς βουλόμαι.

54. Το μεν νῦν πλεονεκτῆσαι ὀλιγοχρόνιος ἀν ἐγὼ  
πλούτος (sing.) παρᾶσχοιμι· το δὲ, οὗτος <sup>α</sup>προεμένος,  
ἐκεῖνος κτήσασθαι ὅθεν ὁ πλούτος φύομαι, οὗτος, ὥς  
ἐγὼ δοκῶ, αἰεττωτέρως ἐγὼ δυνάμιμην ὁ πλούτος καὶ πᾶς  
ὁ ἡμετέρος παρεχῶ.

55. Δεινὸς γὰρ τ' ἀν εἶην, ὦ Κυρὸς, εἰ ἐν θήρᾳ  
μεν πολλακίς ἀσίτος καρτέρω, ὅπως θηρίον τις ὑπο-  
χείριος ποιῆσθαι, καὶ μαλὰ <sup>ε</sup>μικρὸς ἰσῶς ἀξίος·  
ὁλβος δὲ ὅλος πειρωμένος θήρᾳ, εἰ ἐμποδῶν τι ποιη-  
σαιμην ἐγενομένη ἐγὼ, ὅς <sup>ε</sup>ὁ μεν <sup>ε</sup>κακὸς ἀνθρώπος  
ἀρχῶ, <sup>δ</sup>ὁ δ' ἀγαθὸς πειθομαι, οὐκ ἀν μὴ πρεσβῶν <sup>δ</sup>ἐγὼ  
δοκοῖην ποιεῶ.

56. Ἀλλ' ἐρῶ τις ἰσῶς, ὅτι οὐκ ἐπισαμαι. Μα  
Δί· οὐδὲ γὰρ ὁ ἐτισαμένος νῦν, πρὶν μαθεῖν, οὐδεὶς



God shall have given any other good thing to us, neither then will I forget him."

52. "And I wish," says he, "to give you all this advice: for you should never cease considering those things which you now have seen in this battle, that you may always judge within yourselves whether valour rather than flight preserves lives, and whether those who are willing to fight deliver themselves (from danger) more easily than those who are unwilling, and what kind of pleasure victory affords: for you may now judge very well of these things, both because you have had experience of them, and because the action is but lately past."

53. "But consider," said he, "that though we ought not to pay respect to them, yet not even in this case is it fit for us at all to indulge ourselves either in satiety or drunkenness; for the things which we wish are not yet accomplished by us."

54. "The taking of a present advantage would afford us riches of a short continuance; but the having acquired those things from whence riches arise, by relinquishing these things (present), this, as I think, may be able to give to us and to all our friends more perennial riches."

55. "For it were sad, O CYRUS, if oftentimes we persevere in hunting without taking food, that we might bring into our power some beast, and one perhaps worth very little; but should not think, that we do things unbecoming us, if we should make those things to be at all an obstacle to us which do indeed command the base, but obey the good, when we are endeavouring to pursue solid wealth."

56. "But some one perhaps will say, that we do not know (how to ride). True, we do not: neither did any one of those who are now expert in riding, know how to

ηπισαμην. Ἄλλ' εἰποῖμι ἀντίς ὅτι παῖς ὦν ἐμανθάνον. Καὶ ποτερον ὁ παῖς εἰμι φρονιμωτερος, ὥς μαθεῖν ὁ φραζομενος καὶ δεικνυμενος, ἢ ὁ ἀνὴρ; ποτερος δέ, εἰ μὴ μαθῶ, ἰκανωτερος τοῦ σώματος ἐκπονεῶ, ὁ παῖς ἢ ὁ ἀνὴρ;

57. Ἐν ὧν, εἶπεν, ἐπιμελητέον ἐγὼ εἶην, ὅπως τε κρείττων ἐσομαι ἢ ὅτι ἔχων αὐτός, καὶ ὅπως αὐτός μενῶ· οἰκουμένος μὲν γὰρ χώρα ἢ πολλὸς ἀξίος κτήμα· ἐρημὸς δ' ἀνθρώπος ὦν, ἐρημὸς καὶ ὁ ἀγαθὸς γίγνομαι.

58. Ὁ Περσῆς διέπεμπον ὁ ἄρτος ἢ ἑκάστος ὁ ἡμῖς· οἶνον δέ οὐκ ἐπέμπον οὐδὲ οἶνος, οἰόμενος ἔχων ὁ ἀμφὶ Κυρὸς, ὅτι εἶπεν ἀφθονὸς οὗτος ἔχω. Ὁ δὲ Κυρὸς ταῦτα ἐλέγον, οἶνον μὲν ὁ λιμὸς, πῶ δ' ἀπὸ ὁ παρὰ ῥέαν ποταμὸς.

59. Ἐγὼ σὺ οὐτε ἐρημὸς κατελίπον, [οὐδεὶς γὰρ ὅταν ὁ ἢ ἐχθρὸς ἢ κρατῶ, τότε ἢ ὁ φίλος ἐρημὸς γίνομαι] οὐδὲ μὴν ἀποχωρῶν γὰρ ἀπὸ σὺ οἰομαι ἐν κινδύνῳ σὺ καθεσθαι· ἀλλ' ὅσος πλέον ἢ σὺ ἀπεχω, τοσούτος πλείων σὺ ἢ ἀσφάλεια ποιεῶ νομίζω· οὐ γὰρ ὁ ἐγγύτατα ἢ ὁ φίλος καθημένος, μαλιστα ὁ φίλος ἀσφάλεια παρεχω, ἀλλ' ὁ ὁ ἐχθρὸς μῆκιστον ἀπελαυνων, μαλλόν ὁ φίλος ἐν ἀκινδύνῳ καθίστημι.

60. Ὁ Περσῆς δ', εἶπεν, ὁ μετ' ἢ ἐγὼ, ὅσος ἀνὰ περιστάσεις γενναῖος, ἢ σὺ καλῶς κατεσκευασμένος, οὗτος ἀρκέσω· καὶ γὰρ, εἶπεν, μαλὰ πῶς ἐγὼ οὐκ ἐν χλῆδῃ τεθραμμαι, ἀλλὰ χαριτικῶς.

56. See Cicero de Senectute, s. xiv.

57. Οἰκουμένη·

Ὡς εἰπερ ἀρξίς τις τῆς γῆς, ὥσπερ κρατεῖς,  
ἔστιν ἀνδράσιν καλλίον ἢ κενὴς κρατεῖν.

Ὡς οὐδὲν ἐστὶν οὐτε πυργὸς, οὐτε ναὺς,

ἐρημὸς ἀνδρῶν μὴ ξυνοικούντων ἐσθ'.

do it before he had learned. But some one may say, that they learned when they were boys. What then, are men or boys more sensible of the two, so as to learn the things that are told and shewn them? and which of the two, when they have learned, are most able in their bodies to labour, boys or men?

57. "We must," said he, "be careful of two things; viz. both that we may be superior to those who have these possessions, and that they themselves may continue where they are: for a country inhabited is indeed a possession worth much; but being destitute of men, it is also destitute of good things."

58. To the PERSIANS they sent of their bread, half to each: but they did not send meat nor wine, thinking that CYRUS and his friends had (these already): because he said, that they had these things plentifully. But CYRUS meant this, that <sup>1</sup>hunger was their meat, and that they would drink from the river that flowed by.

59. "We have neither left you destitute, (for no one, when he conquers his enemies, is destitute of friends,) nor indeed, by going away from you, do we think that we have put you in any danger: but by how much the more we are distant from you, by so much the greater safety we think to procure for you; for not those, who sit nearest their friends, afford safety most to their friends; but those, who drive their enemies farthest away, rather place their friends in a situation void of danger."

60. "When you (pl.) are well taken care of," said he, "whatever things remain over and above, these will be sufficient for the PERSIANS who are with me: for," said he, "we have not been bred up much in delicacy, but in a rustic manner."

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<sup>1</sup> —Tu pulmentaria quære  
Sudando. — Hor. Lib. II. Sat. ii. v. 20.

61. Ου γὰρ δὴ αὐτὸς γε ἀπειμι· ἀλλὰ καὶ Ὑρκανίος, ὅς ὁ ὄρκος καὶ ἡ δεξία ἐδῶκα, ἐμπεδῶσα, καὶ οὐποτε οὗτος προδίδους ἄλωσομαι.

62. Ἐνθ' ὅτε ἄνθρωπος γνῶμη τις ἀν' ἡ ὁ φεύγων πολέμιος ἀποτρεπομένη, ἡ ὅπλον παραδίδους οὐκ ἀν' λαμβάνοιμι, ἡ ἑαυτοῦ παραδίδους καὶ ὁ ἑαυτοῦ οὐκ ἀν' δεχομένη; ἀλλὰς τε καὶ ὁ ἡγεμὼν ἔγωγε ὡς τοιοῦτος, ὅς ἐγὼ δοκέω [ὡς ὁμνυμι σὺ ἅπας ὁ θεός] εὖ ποίων ἔγωγε μάλλον ἡδομαι, ἡ ἑαυτοῦ πλουτίζων.

63. Ὁ δὲ Κύριος πρὸς αὐτὸς εἶπον, Ἀλλ' ἐγὼ σὺ μὲν καὶ τότε ὑπέσχομένη, ἡ ἀψευδῶν σὺ, τιμωρῶσα εἰς δύναμις· νῦν δὲ ὅτε σὺ ἀληθεύων ὅρῳ ἡδὴ, ὀφείλω ἡ ὑποσχέσις· καὶ αὐτὸς ὑπισχνουμαι ὁ αὐτὸς οὗτος σὺν θεός ποιῶσα. Καὶ τὸ μὲν χρεῖμα, εἶπεν, ἐγὼ οὗτος δεχομαι, δίδωμι δ' αὐτὸς ἡ παῖς οὗτος, καὶ ἐκεῖνος, ὅς ἀν' ἡγῶμαι αὐτός. Εἰς δὲ δῶρον ἀπειμι ἔχων παρὰ σὺ, ἀνθ' ὅς ἐγὼ οὐδ' ἀν' ὁ ἐν Βαβυλῶν, ἐν ὁ πλείστος εἰμι, οὐδὲ ὁ πανταχοῦ, ἀντι οὗτος ὅς σὺ ἐγὼ δέδωρημαι, ἡδίων ἀν' ἔχων ἀπελθοίμι. Καὶ ὁ Γάβριεας, θαυμάσας τις ποτε οὗτος εἶπεν, καὶ ὑποπτεύσας μὴ ἡ θυγατὴρ λεγοίμι, οὕτως ἡρώτησεν, Καὶ τίς οὗτος εἰμι, εἶπεν, ὦ Κύριος; Καὶ ὁ Κύριος ἀπεκρίναμένη, ὅτι, εἶπεν, ὦ Γάβριεας, πολλὸς μὲν οἶομαι εἰμι ἄνθρωπος, ὅς οὐτε ἀσεβέω ἀν' θελοίμι, οὐτε ἀδικέω, οὐτε ἀν' ψευδοίμην ἔκων εἶναι· διὰ δὲ τὸ ἡμῶς αὐτὸς ἡβέλῃκα προεμνήμην μὴτε χρεῖμα πολλός, μὴτε τυραννίς, μὴτε τείχος

<sup>1</sup> See cap. xxxviii. §. 3. Hoogeveen's Doctrin. Particul.

<sup>2</sup> Εἶναι in this passage is an elegant redundancy. See Vigeri de Græcæ Dictionis Idiotismis Libellus. Hoogeveen's third Edition, p. 242. To the examples there adduced may be added Το νῦν εἶναι in Xen. Cyr. B. V. p. 359. Hutchinson's Quarto Edit. and in Xen. Cyr. Exped. B. iii. p. 223. Hutchinson's Q. Edit.



61. "I myself truly will not go away: but to the HYRCANIANS, to whom I have given oaths and pledges of fidelity, I will make them good, and never will be found betraying these people."

62. "According to human judgment, what men would either turn away from enemies that flee, or would not take arms of those that surrender them; or when they delivered up themselves and their possessions, would not receive them? especially too when our General is such; who seems to me (as I swear to you [pl.] by all the gods) to be more pleased by doing good to us, than by enriching himself."

63. To these words CYRUS answered, "Indeed I then promised to you that I would avenge you to the utmost of my power, if you were not false: now then, since I see you speak truth, I am bound to perform my promise: and I promise to her, that I will do these same things with the assistance of the gods. And these riches," said he, "I accept, and I give them to this your daughter, and to him, whoever may marry her. But I shall go away, having from you one gift; in exchange for which, though I could have the riches of Babylon, in which there are very many, or those every where else, instead of that thing which you have given to me, I should not go away with more pleasure." And GOBRYAS having wondered what this could be, and having suspected whether he might not mean his daughter, asked him thus: "And what is this," said he, "O CYRUS?" And CYRUS answered, "I think," said he, "O GOBRYAS, that there are many men, indeed, who would be willing neither to be impious, nor to be unjust, nor would they be false voluntarily: but from no one's having been willing to entrust to them either many riches, or power, or fortified garrisons, or lovely children,

ερυμνος, μητε τεκνον αξιοεραστος, αποθνησκω πρότερον  
 πριν ἢ δῆλος εγενομην οίος ην· ἡγῶ δὲ συ νυν και  
 τειχος ερυμνος, και πλουτος παντοδαπος, και δυναμις  
 ὁ σος, και θυγατηρ αξιοκτητος εγχειρισας, πεποιηκα  
 εγω δῆλος εγενομην πας ανθρωπος ὅτι ουτ' αν ασεβῶ  
 περι ἡξενος εθειλοιμι, ουτ' αν αδικῶ χρημα ἐνεκεν, ουτε  
 ἁ συνθηκη ψευδοιμην αν ἐκων ειναι. Ὁυτος ουν εγω  
 σοι, ευ ισημι, ἕως ανηρ δικαιος ω, και δοκῶν ειμι  
 τοιουτος επαινωμαι ὑπ' ανθρωπος, ουποτ' επιλησομαι·  
 αλλα πειρασομαι συ αντετιμησα πας ὁ καλος.

64. Πολλοι και αγαθοι φιλοι εμι εγω, ὅς ὅσις  
 γαμῶ ἢ θυγατηρ, εἰ μεντοι χρημα ἔξω τοσαυτο  
 ὅσῳ δίδωμι, ἢ και αλλοι πολλοπλασι οὔτοι,  
 ουκ αν εχόιμι ειπον· συ μεντοι ευ ισημι, ὅτι εμι τις  
 αὐτῷ ὅς ὅς μεν συ δίδωμι ἡ χρημα, ουδε μικρον  
 οὐτῷ ἐνεκα συ μαλλον θανατωσω· εγω δὲ ζηλω νυνι,  
 και ευχομαι πας θεος εγενομην ποτε και ἑαυτου  
 επεδειξα ὡς πιστῷ μεν εμι ουδεν ἥττον εγω ὁ φιλος,  
 ὁ δὲ πολεμις ουδεποτ' αν ὑφειμην ζῶν, εἰ μη θεος  
 βλαπτοίμι· αντι δ' αρετη και δοξα αγαθοι ὅτι ουδ'  
 αν το θυρο, προς ἃ το σον, και Ασυρι πας  
 προελοιμην.

63. They die, &c.

Perhaps in this neglected spot is laid  
 Some heart once pregnant with celestial fire,  
 Hands, that the rod of empire might have sway'd,  
 Or wak'd to ecstasy the living lyre.

But Knowledge to their eyes her ample page,  
 Rich with the spoils of time, did ne'er unroll;  
 Chill Penury repress'd their noble rage,  
 And froze the genial current of the soul.

Full many a gem of purest ray serene  
 The dark unfathom'd caves of Ocean bear;  
 Full many a flower is born to blush unseen,  
 And waste its sweetness on the desert air.

GRAY'S Elegy.

they die first before they can be discovered what kind of persons they were: but you, by having now put into my hands both fortified garrisons, and wealth of all kinds, and your army, and your daughter, a most valuable possession, have made me to appear manifest to all men, that I neither would be willing to be guilty of impiety towards my friends that entertain me, nor to act unjustly for the sake of riches, nor would I voluntarily be faithless in compacts. This therefore, be assured, I never will forget, so long as I am a just man, and (so long as) I am praised by men for being thought to be such; but I will endeavour to honour you in return with all things noble."

64. "I have many and excellent friends; of which whoever marries your daughter, whether or not he will have as much riches as you give, or other riches many more than these, I cannot say: but be well assured, that there are some of them, who will not admire you in the least degree the more on account of those riches which you give: but they are now envying me, and are praying to all the gods for it to happen, some time or another, that they also might shew themselves, that they are faithful to their friends not at all less than I am, but that they never would shrink whilst living from their enemies, unless God should blast them; and that they would not prefer the riches of the SYRIANS, and all those of the ASSYRIANS, added to yours, in exchange for virtue and good reputation."

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In p. 342 of Le Clerc's *Fragments of Philemon*, see some lines conceived in a true sense of morality, and expressed with beautiful simplicity.

64. In exchange for virtue, &c.

MOWBRAY. —My dear, dear Lord,  
The purest treasure mortal times afford,  
Is spotless reputation: that away,  
Men are but gilded loam, or painted clay.  
A jewel in a ten-times-barr'd-up chest  
Is a bold spirit in a loyal breast.

65. Κατενοήσα ἡ μετριοτής ὁ σιτῶ· ἐπ' <sup>α</sup>οὐδείς γὰρ βρωμα οὐδ' <sup>α</sup>πομα Περσῆς ἀνῆρ ὁ πεπαιδευμένῳ οὐτε ὄμμα ἀν' ἐκπεπληγμένῳ καταφανῆς γενοίμην, οὐτε ἄρπαγῇ, οὐτε νοός, μὴ οὐχὶ προνοεῶ <sup>α</sup>ὥσπερ ἀν' καὶ μὴ ἐν σιτῶ ἀν' ἀλλ' ὥσπερ ὁ ἵππιςῳ, διὰ το μὴ ταρῤῥασσεσθαι ἐπὶ <sup>α</sup>ὁ ἵππος, δυναμαὶ ἅμα ἵππευων καὶ ὄραω καὶ ἀκουῶ καὶ λεγῶ το δέον, οὕτω καὶ ἐκεῖνος ἐν ὁ σίτος οἰομαὶ δεινὸν φρονιμὸς καὶ μετρίος φαίνομαι· το δὲ κεκινήσθαι ὑπὸ το βρωμα καὶ ἡ ποσις πανν' αὐτὸς κυνικός καὶ θηριώδης δοκεῶ εἶμι.

66. Ἦνικα δὲ ὁ Γωβρυᾶς εἰς οἶκος ἀπίων ἀνίσταμην, εἶπον λεγομαι, Οὐκετι θάυμαζω, ὦ Κυρος, εἰ ἐκπῶμα μὲν καὶ ἱμάτιον καὶ χρυσίον ἐγὼ σὺ πλείων κεκτημαι, αὐτὸς δ' <sup>α</sup>ἐλαττων σὺ ἀξίος εἶμι. Ἐγὼ γὰρ ἐπιμελεομαι ὅπως ἐγὼ οὗτος ὥς πλείστος ἐσομαι· σὺ δὲ ἐγὼ δοκεῶ ἐπιμελεομαι ὅπως αὐτὸς ὥς κρατίστος ἐσομαι.

67. Ὁ πολλὸς ἀνθρώπος, ὅταν μὲν <sup>α</sup>θαῤῥήσω, ἀνυποστατός το φρονήμα παρῆχομαι· ὅταν δὲ <sup>α</sup>δεῖσω, ὅσος ἀν' πλείων ὦ, τοσούτος μείζων καὶ ἐκπεπληγμένος μαλλὼν φόβος κεκτημαι. Ἐκ πολλὸς μὲν γὰρ καὶ κακὸς λόγος ἠϋξήμενος αὐτὸς παρῆμι, ἐκ πολλὸς δὲ καὶ πονηρὸς χρεῖμα, ἐκ πολλὸς δὲ καὶ δυσθυμὸς τε καὶ ἐξεσηκὼς προσώπον ἠθροίσμαι· ὥς ἐπὶ το μεγέθος οὐ ῥαδίος αὐτὸς εἶμι ὅτε λόγος κατεσβέσα, ὅτε <sup>α</sup>προσαγὼν <sup>α</sup>πολεμῖος μένος ἐνεβάλων, ὅτε <sup>α</sup>ἀπαγὼν ἀνεθρεψα το φρονήμα· ἀλλ'

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Mine honour is my life; both grow in one:  
Take honour from me, and my life is done.  
Then, dear my liege, mine honour let me try:  
In that I live, and for that will I die.

SHAKESP. K. Rich. II. Act i. Sc. 1.

65. Κυνικόν.

Sirenum voces, et Circes pocula nōsti:  
Quæ, si cum sociis stultus cupidusque bibisset,

Sub



65. He observed the temperance of their meals: for no PERSIAN man of the well-disciplined ever would appear struck with any meat or drink, either in his eyes, or by rapacity, or by such intenseness of mind, as not to be attentive to those things which (he would have been attentive to) if he had not been at his meal: but in the same manner as horsemen, from not being disturbed on their horses, are able at the same time they ride both to see and to hear and to speak what is proper, so these also at their meal think it right to appear prudent and moderate: but to be affected by meats and drink seems to them altogether canine and brutal.

66. When GOBRYAS rose departing to his house, he is reported to have said, " I no longer wonder, O CYRUS, if indeed we possess more cups and garments and gold than you, but are ourselves worth less than you. For we study how we shall have these things as numerous as possible; but you seem to me to study how you yourselves shall be as excellent as possible."

67. " Men who are many (i. e. numbers), when they are in spirits, give each other a courage not to be resisted: but when they are in a panic, by how much the more in number they may be, by so much the greater and more deep stricken fear they possess. For it comes upon them increased from many and bad reports, and it is gathered from many and unfortunate circumstances, from many dispirited and astonished looks: so that from its greatness it is not easy either to suppress it by words, or to excite courage by leading up against the enemy, or to revive their spirit by retreating; but by how much the more any one should encourage them to be in good heart, by so

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Sub dominâ meretrice fuisset turpis et exœors,  
Vixisset Canis immundus, vel amica luto sus.

HOR. Epist. I. ii. 23.

ὅσος ἀν μαλλον <sup>d</sup> αὐτος θαρσεω <sup>s</sup> παρακελευω, τοσσετος ἐν δεινότερος ἡγεομαι εἰμι.

68. Εἰ μὲν <sup>a</sup> το ἀπο ὁδε ἡ νικη εσομαι ἐν το πολεμικος ἐργον, ὅποτερος ἀν πλειων οχλος <sup>s</sup> ἀπαριθμησω, ορθως καὶ συ φοβεομαι περὶ <sup>s</sup> ἐγω, καὶ ἐγω τω οντι ἐν δεινος εἰμι· εἰ μεντοι, ὥσπερ προσθεν, δια <sup>a</sup> ὁ εὐ μαχομενος, ἐτι καὶ νυν, ἡ μαχη κρινομαι, θαρρῶν εἰδεν ἀν σφαλειην· πολυ μὲν γὰρ συν θεος παρ' <sup>d</sup> ἐγω πλειων εὕρησω ὁ θελων μαχομαι ἡ παρ' ἐκεινος.

69. Ὁ Γωξρυας πτωχος τις ἐνομιζον ἐγω, ὅτι οὐ <sup>s</sup> Δαρειχος μεσος ἦκον, εἰδ' ἐκ χρυσης φιαλη ἐπινον· εἰ δὲ οὗτος ποιησαιμι, γνοιην ἀν, εἶπεν, ὅτι <sup>a</sup> ἐλευθεριος εἰμι καὶ ἀνευ χρυσιον εἰν.

70. Εἰς ἔτος δὴ ἀχωρην ἐπὶ <sup>a</sup> ἡ σκηνη, καὶ ἄρα ἀπιων διελεγομένην πρὸς ἀλλήλοι, ὥς μνημονικος ὁ Κυρος, <sup>d</sup> ὅποσος συνεταττον πῶς ὀνομαζων ἐνετελλομένην. Ὁ δὲ Κυρος <sup>d</sup> ἐπιμελεια ἔτος ἐποιεον· πανυ γὰρ αὐτος θάυμαστος ἐδοκεον εἰμι, εἰ ὁ μὲν βαναυσος ἰσημι, ἡ ἑαυτε τεχνῇ ἑκάστος, το ἐργαλειον το ὄνομα, καὶ ἰατρος δὲ οἶδα καὶ το ὄργανον καὶ το φαρμακον <sup>d</sup> ὅς χρᾶομαι πᾶς το ὄνομα· ὁ δὲ στρατηγος ἔτως ἡλιθιος ἐσοιμην, ὥς ἐκ εἰσομαι ὁ ὑφ' <sup>a</sup> αὐτε ἡγεμων το ὄνομα, <sup>d</sup> ὅς ἀναγκη εἰμι <sup>d</sup> αὐτος ὄργανον χρᾶομαι, καὶ ὅταν προκατελαβον τις βελωμαι, καὶ ὅταν ἐφυλαξα, καὶ ὅταν ἐθαρρῶνα, καὶ ὅταν ἐφοβησα. Καὶ ὅταν ἐτιμησα δὲ ποτε τις βελοιμην, πρεπον αὐτος ἐδοκεον εἰμι ὀνομασι προσαγορευω. Ἐδοκεον δὲ αὐτος ὁ γιγνωσκομαι δοκῶν ὑπὸ ὁ ἀρχων καὶ <sup>s</sup> το καλος τις ποιῶν ὀραομαι μαλλον ὀρεγομαι,

68. Greater multitude—

How animated is this prayer of King HENRY!

K. HENRY. O God of battles! steel my soldiers' hearts!

Possess them not with fear; take from them now

The

much the more they think themselves to be in worse dangers."

68. "If indeed hereafter, in the enterprizes of war, the victories shall be (to them), whoever can number the greater multitude, then you fear for us with reason, and we are indeed in dangers: but if, as before, so now also, battles are determined by those who fight well, you will not at all be disappointed by being in good heart: for, with the help of the gods, you will find many more willing to fight amongst us, than amongst them."

69. "GOBRYAS thought us some poor people, because we did not come abounding with Daricks, and drank not out of golden cups: but if we do this, he may know," said he, "that it is possible for men to be generous even without gold."

70. Upon this they went away to their tents; and as they went along, discoursed with each other how retentive in memory CYRUS was; how he gave his orders, calling by name those whom he directed. But CYRUS did this from attention: for it seemed to him to be altogether wonderful, if artificers truly know the names of their tools, each of his own art; and a physician knows the names of all his instruments and medicines, which he uses; but a general should be so absurd, as that he shall not know the names of the commanders under him, whom there is a necessity for him to use as instruments, both when he wishes to seize upon any thing, and when to guard, and when to raise courage, and when to strike terror. And when indeed at any time he wished to honour any one, it seemed to him to be fit to speak to him by name. For those who thought themselves to be known by their general, seemed to him also to be more desirous of being seen doing some-

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The sense of reckoning; lest the opposed numbers  
Pluck their hearts from them!

SHAKESP. K. Hen. V. Act iv. Sc. 1.

και <sup>ε</sup>το αισχυρος τις ποιειω μαλλον προθυμεομαι απεχομαι.

71. Κυρος δε ως ησθομην το γεγονος, ὑπηνταον τε <sup>δ</sup>ὁ Καδυσσιος, και ὅσις ἰδοιμι τετρωμενος, αναλαμβανων, ἔτος μεν ως Γαδατας απεπεμπον, ὅπως θεραπευοιμην· ὁ δε αλλος συγκατεσκηνεν, και ὅπως ὁ επιτηδειος εχοιμι συνεπιμελεομην, παραλαμβανων <sup>ε</sup>ὁ ὁμοτιμος Περσης <sup>α</sup>συνεπιμελητης· (εν γαρ ὁ τοιςτος ὁ αγαθος συνεπιπονεω εθελω) και ανιωμενος μεντοι αυτος ισχυρως δηλος ην.

72. Ανθρωπινος μεν το γεγενημενος παθος. Το γαρ <sup>1</sup>ἁμαρτανειν <sup>α</sup>ανθρωπος αν, εδεν, οιμαι, θανμασος. Αξιος γε μεντοι ειμι <sup>ε</sup>το γεγενημενος ούτος πραγμα απηλαυσα τις αγαθος.

73. Το <sup>α</sup>αλλος χρημα συ απαγαγων φυλαττω, εφην, ες' αν εγω ιδω εχων, ὡς <sup>ε</sup>συ μη ητταομαι <sup>α</sup>αντιδωρεμενος· ει δε πλειων εγω δες απιοιμι, η λαμβανων παρ' <sup>ε</sup>εγω, μα ὁ θεος εκ οιδ' ὅπως αν δυнайμην μη αισχυνομαι.

74. Επειδη δε δειπνον ᾶρα ην, καλεσας ὁ Κυαζαρης ηξιον ὁ Κυρος, δια <sup>ε</sup>χρονος <sup>α</sup>ιδων αυτος, συνδειπνεω. Ὁ δε Κυρος ειπον, Μη δη συ κελευω, ω Κυαζαρης. Η εχ ὄραω ὅτι ἔτος ὁ παρων ὑφ' <sup>ε</sup>εγω πας επηρεμενος παρειμι; εκεν καλως αν πραττοιμι, ει <sup>ε</sup>ἔτος αμελῶν <sup>α</sup>ἡ εμος ἡδονη θεραπευω δοκοιην· αμελεομαι δε δοκῶν ὁ ερατιωτης, ὁ μεν αγαθος, πολυ αν αθυμοτερος γιγνοιμην, ὁ δε πονηρος, πολυ ὑβριστοτερος.

<sup>1</sup> ἁμαρτανειν.

———Ανθρωποισι γαρ

Τοις πασι κοινον εστι τοῦ ἁμαρτανειν.

SOPH. Antig. 1023. Ed. Brunck.



thing noble, and to be more earnest to abstain from doing any thing base.

71. But when CYRUS perceived what had happened, he met the CADUSIANS; and whomsoever he saw wounded, receiving him, he sent him to GADATAS, that he might be taken care of: but he put the others in tents together, and was himself attentive that they might have things necessary, taking from the PERSIAN nobles, assistants in this care: (for on such occasions the good are willing to labour jointly:) and indeed he appeared plainly to be very much concerned.

72. "The calamity which hath happened is such as is incident to man. For I think it not at all wonderful, that being men, we should err. But indeed we are deserving of reaping some advantage from this affair that has happened."

73. "But having carried back the other riches, do you take care of them," said he, "till you see me having (possessions) so as not to be overcome by you in making a return of presents: for if you were to go away, having given more things to me, than what you receive from me, in truth I know not how I could be otherwise than ashamed."

74. But when it was the hour of supper, CYAXARES having invited CYRUS, begged him, since he saw him after a long interval of time, to sup with him. But CYRUS said, "Do not bid me, O CYAXARES. For do not you see, that these who are present are all come here instigated by us? I should not then do well, if, neglecting them, I should seem to be attending to my own pleasure: for soldiers who think themselves neglected, if they are brave, must become much more dejected; but if they are vicious, much more insolent."

75. Ὡςπερ και ὅταν μαχομαι δεη, ὁ πλεισος χειρωσαμενος αλκιμωτατος δοξαζομαι ειμι, ἔτω και ὅταν περ δεη βελη, ὁ πλεισος ὁμογνωμων ὁ εγω ποιησας, ἔτος δικαιως αν λεκτικωτατος τε και πρακτικωτατος κρινοιμην αν ειμι.

76. Ουκ οίδα μεν εγωγε ειτι δει λογος, ὅπερ αυτος το εργον δεικνυω το κρατισος. Πας γαρ επισημαι ὅτι ὁμα μενων πλειων κακος ποιω ὁ πολεμιος η πασχω ὅτε δε χωρις ην αλληλοι, εκεινος εγω εχρωμην ὡς εκεινος ην ἡδίστος, εγω γε μην ὡς χαλεπωτατος.

77. Συ μεν, ω Κυρος, και ἔτος ὁμοιος ειμι οίος περ και ὁ αλλος, πρως τε και συγγνωμων το ανθρωπινος ἁμαρτημα· εγω δ', εφην, και ὁ αλλος ανθρωπος καταδυω το αχος. Ὡς γαρ ὁ θρος διηλθον ἡ εμος συμφορα, ὁ μεν εχθρος εφηδομαι εγω, ὁ δε φιλος προσιων συμβεβλευω εκποδων εχω εμαυτε.

78. Ὁ δε Κυρος ὁ τε αλλος πρως ὁ πολεμος παρεσκευαζομην μεγαλοπρεπως, ὡς δη ανηρεθεις μικρος επινοῶν πραττω· επεμελεσομην δε ου μονον ὅς εδοξε ὁ συμμαχος, αλλα και ερις ενεβαλλον πρως αλληλοι ὁ φιλος, ὅπως αυτος ἕκαστος φανῆμαι κ', ευοπλωτατος κ', ἱππικωτατος κ', ακοντισικωτατος κ', τοξικωτατος κ', φιλοπονωτατος. Οὗτος δε εξειργαζομην επι τε αἱ θηραι εξαγων, και τιμῶν ὁ κρατισος ἕκασαχη· κ', ὁ αρχων δε ὅς εωραον επιμελεσμενος ἔτος, ὅπως ὁ αυτος κρατισος εσομαι στρατιωτης, και ἔτος επαινῶν τε παρωξυνον και χαριζομενος αυτος ὁ, τι δυναιμην. Εἰ δε ποτε δυσια ποιιοιμην και ἑορτη

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77. Forgiving, &c.

Teach me to love and to forgive,

Exact my own defects to scan,

What others are to feel, and know myself a man.

GRAY'S Hymn to Adversity.

These are golden lines.

75. "And as when it may be necessary to fight, he who has subdued the most is thought to be the stoutest: so also when there may be need of council, he who has rendered the most men unanimous with us, he may justly be accounted to be the most powerful in speaking, and most effective in business."

76. "Truly I do not know if there is at all need of words, where facts themselves shew what is best to be done. For we all know, that by remaining together we do the enemies more injuries than we suffer; but when we were separate from one another, they treated us (in such a manner) as was most agreeable to them, but indeed most grievous to us."

77. "You indeed, O CYRUS, are the same in these as in other things, both mild and forgiving of human errors: but," said he, "other men overwhelm me with grief. For since the report of my calamity has spread abroad, my enemies truly insult me, and my friends coming to me advise me to take myself away."

78. CYRUS indeed prepared all other matters for war magnificently, as a man truly who meditated to accomplish no mean action: and he not only took care of those things, which had been approved of by his allies, but he also excited in his friends an emulation among each other, that they might appear each as well armed as possible, the most skilled in horsemanship, the most expert in throwing the javelin, the best bowmen, and the most patient of labour. And these things he effected by leading them out to hunting, and by rewarding the most excellent in all things whatever: and the commanders whom he saw studious of this, that their soldiers should be the most excellent, these also he encouraged both by praising them, and by gratifying them as much as he could. And if at any time he made a sacrifice and celebrated a feast, at this also

αγοιμι, και εν ετος ὅσος πολεμος ἐνεκα μελετῶ ὁ ἀν-  
θρωπῶ, " πας εἶτ' ἀγων εποιεον, και ἀθλον ὁ νικῶν  
μεγαλοπρεπῶς ἐδίδουν, και ην πολλῶ εὐθυμια εν το  
στρατευμα.

79. Ἡ κατα μικρον μεταλλαξίς πας ποιῶ φυσίς  
ὑποφερῶ ἢ μεταβολῇ διδάσκω δε και ὁ θεός, ἀπαγων  
ἐγὼ κατα μικρον ἐκ τε ὁ χειμῶν εἰς το ἀνεχομαι  
ισχυρῶ θαλπῶ, και ἐκ το θαλπος εἰς ὁ ισχυρός  
χειμῶν.

80. Πανθεῖα εἶτος ἐποίησαμην, λαβρα " ὁ ἀνὴρ ἐκμε-  
τρησαμένος το ἐκεῖνος ὄπλον. Ὁ δ' ἰδὼν ἐθαύμασα τε  
και ἐπηρεομην ἢ Πανθεῖα, Σὺ δὴ πῃ, ὦ γύνῃ, συγκοψας  
ὁ σαυτε κόσμος (sing.) το ὄπλον ἐγὼ ἐποίησαμην;  
Μα Ζεὺς, ἐφην ἢ Πανθεῖα, ὁ γέ " πλείστος ἀξίος· σὺ  
γὰρ ἐγὼ γέ, ην και ὁ ἄλλος " φανῶ οἶ' ἐγὼ δοκεῶ  
εἰμι, μεγίστος κόσμῳ εσομαι.

81. Ὡ Αἰραδατῆς, εἰ τίς και ἄλλος πώποτε γυνή  
ὁ αὐτὴ ἀνὴρ μείζον ἢ ἑαυτὴ ψυχὴ ἐτιμήσα, οἶμαι σὺ  
γίγνωσκῶ ὅτι και ἐγὼ εἰς εἶτος εἰμι. Τί οὖν ἐγὼ δεῖ  
καθ' εἰς ἑκάστος λεγῶ; το γὰρ ἐργον οἶμαι σὺ πιθανώ-  
τερος παρεσχημαὶ ὁ νῦν λεχθεὶς λογῶ. Ὅμως δ'  
εἴτως ἐχὼν πρὸς σὺ, ὥσπερ σὺ οἶδα, ἐπομνῶ σὺ " ἢ ἐμὸς  
και σὸς φίλια, ἢ μὴν " ἐγὼ βελεσθαι ἀν μετὰ " σὺ ἀνὴρ  
ἀγαθὸς γενομενῶ κοινῇ " γῇ ἐπιεσαμην μαλλόν, ἢ ζῶ  
μετ' " αἰσχυνομενῶ αἰσχυνομενῶ· εἴτως ἐγὼ και σὺ " ὁ

81. Μείζον τῆς ἑαυτῆς ψυχῆς.

EURIPIDES has made an instance of conjugal affection similar  
to this expressed by PANTHEA, the subject of his ALCESTIS, a  
most pathetic tragedy.

The former part of the speech; in which ALCESTIS bids adieu  
to ADMETUS, is tender and affecting:

ΑΛ. Εγὼ σε πρεσβεύουσα, κ' ἀντὶ τῆς ἐμῆς  
Ψυχῆς κατὰσθησάσα Φῶς τοῦ εἰσοράν,

Θνήσκῶ,



he instituted contests in all those things, which men practise on account of war, and gave rewards magnificently to the conquerors, and there was much cheerfulness in the army.

79. An alteration by little and little makes every nature bear changes : and indeed God teaches this, leading us as he does, by little and little, from winter to endure intense heats, and from heat to severe winter.

80. PANTHEA made these things, having measured his arms, without her husband's knowledge. But he having seen them, wondered, and asked PANTHEA, "What, my wife, have you made these arms for me by cutting to pieces your own ornaments?" "No, truly," said PANTHEA, "(I have not cut to pieces) that which is most worth : for you, if you appear to others as you seem to be to me, will be the greatest ornament to me."

81. "O ABRADATES, if any other woman ever valued her husband more than her own soul, I think you know that I also am one of them. What need is there, then, that I should mention every single circumstance? For I think that I have shewn to you actions more convincing than the words now spoken. Nevertheless, though I am thus affected towards you, as you know, yet I swear to you by the friendship of you and me, that in truth I wish myself to be buried under the earth together with you, if you are a brave man, rather than (I wish) to live disgraced myself with you disgraced: thus much have I judged both you

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Θνησκα, παρον μοι μη θανειν ὑπερ σεθεν,  
 Αλλ' ανδρα τε σχειν Θεσσαλων ον ηθελον,  
 Και δαμα ναιειν ολβιον τυραννιδι,  
 Ουκ ηβελησα ζην αποσπασθεισα σου  
 Συν παισιν ορφανοισιν' εδ' εφεισαμενη  
 'Ηες εχυσα δαρε', εν οίς ετερομνη.

EUR. *Alcest.* v. 289.

καλλις<sup>Ⓢ</sup> και εμαυτε ηζιωκα. Και Κυρος δε δοκῶ  
μεγας τις εγω χαρις οφειλω, ὅτι εγω αιχμαλωτ<sup>Ⓢ</sup>  
γεγενημεν<sup>Ⓢ</sup> και εξαιρεθεις εαυτε, ετε εγω ὡς δελη  
ηζιωτα κεκτημαι, ετε ὡς ελευθερος εν ατιμ<sup>Ⓢ</sup> ονομα  
διεφυλαξα δη συ, ὡσπερ αδελφος γυνη, λαβων.

82. Κατ' <sup>a</sup> αλλος δ' αυ, Επιταμαι μεν, οιμαι, ω  
ανηρ, ὅτι νυν αθλον προκειμαι ὁ νικῶν μεν, διωκω, παιω,  
κατακαινω, αγαθος εχω, <sup>p</sup> καλ<sup>Ⓢ</sup> ακω, <sup>d</sup> ελευθερος  
ειμι, αρχω. ὁ δε κακ<sup>Ⓢ</sup> δηλονοτι ὁ εναντι<sup>Ⓢ</sup> <sup>e</sup> ούτ<sup>Ⓢ</sup>.  
Ὅστις ουν εαυτε φιλεω μετ' <sup>e</sup> εγω μαχομαι. εγω γαρ  
εδεις κακ<sup>Ⓢ</sup>, εδ' αισχυρος εἶκων ειναι προσησομαι.  
Ὅποτε δ' αν γενοιμην κατα τις ὁ προσθεν συμμαχεσα-  
μενος, ειπα αν, Προς δε <sup>a</sup> συ τι δει λεγω, ω ανηρ; επι-  
σταμαι γαρ οίος τε ὁ αγαθος εν ἡ μαχη ἡμερα αγω,  
και οίος ὁ κακ<sup>Ⓢ</sup>.

83. Πεπτωκως δε τις ὑπο <sup>d</sup> ὁ Κυρος ἵππος, και πατε-  
μεν<sup>Ⓢ</sup> παιω εις ἡ γαττηρ ἡ μαχαιρα ὁ ἵππ<sup>Ⓢ</sup> αυτος. ὁ  
δε ἵππος πληγεις, σφαδαζων αποσειομαι ὁ Κυρος.  
Ενθα δη εγνω αν τις ὅσος αξιος εινη το φιλεομαι <sup>a</sup> αρχων  
ὑπο ὁ αρχομενος. Ευθυς γαρ ανεβησα τε πας, και  
προσπεσων εμαχομην. εωθεον, εωθεομην. επαιον, επαιομην.  
Καταπηδησας δε τις απο ὁ ἵππος ὁ ὁ Κυρος ὑπηρετης,  
αναβαλλω αυτος επι <sup>a</sup> ὁ εαυτε ἵππος.

84. Ούτος διαπραξαμενος, ηγαγον εκελευσα <sup>d</sup> αυτε  
ὁ Κροισος. Ὁ δε Κροισος ὡς ειδον ὁ Κυρος, Χαιρω, ω  
δεσποτης, εφην. ετος γαρ ἡ τυχη και εχω το απο τεδε

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83. And some one, &c.

K. RICH. A horse! a horse! my kingdom for a horse!

CATES. Withdraw, my lord, I'll help you to a horse.

K. RICH. Slave, I have set my life upon a cast,

And I will stand the hazard of the dye:—

I think there be six RICHMONDS in the field;

Five have I slain to-day instead of him;—

A horse! a horse! my kingdom for a horse!

and myself worthy of the noblest things. And I think, indeed, that we owe some (and indeed) great gratitude to CYRUS, because he thought fit to possess me when become a captive and selected for himself, neither as a slave, nor as a free woman under an ignominious name: but when he had received me, he kept me for you, as though I had been the wife of his brother."

82. Again, amongst others, (he said): "You know, I think, O men, that now indeed to the conquerors are proposed as prizes, to pursue, to smite, to kill, to possess good things, to be well spoken of, to be free, to rule: but the reverse of these are plainly (proposed) to the cowards. Whoever therefore loves himself, let him fight in conjunction with me; for I will not willingly admit of any thing cowardly or base (in my behaviour)." And again, when he was amongst any of those who had fought in alliance with him before, he would say, "Why need I speak to you, O men? for you know what a day the brave in battles pass, and what one the cowards."

83. Some one having fallen under CYRUS's horse, and being trampled on, strikes his horse on the belly with a sword; but the horse being wounded, by tossing about throws CYRUS off. Here one might perceive how advantageous a thing it must be for a commander to be beloved by those that are commanded by him. For immediately they all cried out, and having fallen on, they fought; they drove and were driven; smote and were smitten. And some one of CYRUS's attendants having leaped down from his horse, remounts him on his own horse.

84. Having done these things, he ordered (them) to bring CRÆSUS to him. But CRÆSUS, when he saw CYRUS, said, "Hail, O Master: for fortune both gives it to you from henceforth to have this (name); and to me, to

διδωμι συ, και εγω, προσαγορευα. Και συ γε, εφην, ω Κροισος· επειπερ ανθρωπος ειμι αμφοτερος.

85. Διηρπασα μεν εν<sup>d</sup> αυτος εφην η πολις ου βελομαι· η τε γαρ πολις νομιζω αμα διεφθαρην, εν τε η αρπαγη ευ οιδ' οτι πονηρος πλεονεκτησεια αν.

86. Ην δε<sup>s</sup> διαρπασω, και η τεχνη<sup>d</sup> συ, ος πηγη φημι ο καλος ειμι, διεφθαρμενος εσομαι.

87. Πρωτον μεν, εφην, αμελησας ερωταω ο Θεος ει<sup>a</sup> τις εδεορμην, απειπειρωμην<sup>a</sup> αυτος ει δυναιμην αληθευω.  
<sup>a</sup> Ουτος δε μη οτι ο Θεος, εφην, αλλα και ανθρωπος καλος κ' αγαθος, επειδαν γνω<sup>n</sup> απιστευμενος, & φιλεω ο απιστων.

88. Πιεζομενος δε<sup>d</sup> η περι<sup>a</sup> ο παις συμφορα, παλιν περπω, και επερωταω ο Θεος τις αν ποιων ο λοιπος βιος ευδαιμονεσατα διατελεσαιμι· ο δε εγω απεκριναμην ΣΑΥΤΟΥ ΓΙΝΩΣΚΩΝ, ΕΥΔΑΙΜΩΝ, ΚΡΟΙΣΟΣ, ΠΕΡΑΣΩ. Εγω δε ακουσας<sup>a</sup> η μαντεια ησθην· ενομιζον γαρ το γε ρασος εγω<sup>a</sup> αυτος προσταξας, η ευδαιμονια διδωμι.<sup>a</sup> Αλλος μεν γαρ γινωσκω ο μεν οιον

87. Μη οτι.

On the peculiar manner in which Μη οτι is used, and rendered as if it were Μονον, the learned HOOGEVEEN says thus: "Primo observandum, harum particularum nullum unquam usum esse nisi in orationibus bimembribus, quarum posterior pars priori semper praevaleat. Qui itaque sic loquitur, priorem partem omnino non negligit, sed praeferit tamen posteriorem. Itaque tanquam κατα παραλειψιν priori parti praemittit το Μη'Οτι, ελλειπτικως suppresso λεξω vel λεγοιμι."—See Sect. 7. of HOOGEVEEN's *Doctrinae Particularum Linguae Graecae*; a work of much erudition, and, by means of frequent quotations, not altogether unpleasant.

88. By knowing yourself.

"To the rational alone is imparted that MASTER-SCIENCE,  
of



call you (by this name).” “And you also,” said CYRUS, “(hail!) O CRÆSUS, since we are both men.”

85. “I am not indeed willing to permit them to plunder the city: for I think at the same time that the city would be destroyed, and I know well also that in a plunder the base would have the most advantage.”

86. “If you plunder (the city), the arts also, which they say are the sources of good things, will be destroyed by you.”

87. “First of all, truly,” said he, “having neglected to ask the god if I had need of any thing, I made trial of him if he could speak truth. Now as to this, not only a god,” (said he) “but even honest and good men, when they have known themselves distrusted, do not love those who distrust them.”

88. “Being oppressed by the calamities which befel my children, again I send, and ask the god, by doing what I might finish the remainder of my life happily? But he answered me, ‘By knowing yourself, CRÆSUS, you will pass your life happy.’ But I having heard this oracle, was pleased: for I thought that he gave me happiness, having commanded me (to do) a very easy thing truly. For as to others, (I thought) that it was possible to know some,

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of What they are, where they are, and the end to which they are destined.” HARRIS’s Dialogue concerning Happiness, Part II.

The same ingenious Author, speaking of the Improvement to be derived from Epic, Tragic, and Conic Poetry, says, “As to Improvement—there can be none surely (to man at least) so great, as that which is derived from a just and decent Representation of Human Manners and Sentiments. For what can more contribute to give us that MASTER-KNOWLEDGE, without which, all other Knowledge will prove of little or no utility?”

Discourse on Music, Painting, and Poetry, Ch. V.

τ' εἰμι, ὁ δ' οὐ· ἑαυτὸς δ' ὅσις εἰμι, πᾶς τις ἐνομιζὼν ἀνθρώπος εἶδεναι.

89. Νυν δ' αὖ παλιν ὑπο τε <sup>ε</sup> πλετος ὁ παρων δια-  
 θρυπτομενος, καὶ ὑπο <sup>ε</sup> ὁ δεομενος <sup>ε</sup> ἐγὼ <sup>α</sup> προστατης ἐγε-  
 νομην, καὶ ὑπο το δῶρον <sup>ε</sup> ὅς ἐδίδων ἐγὼ, καὶ ὑπ' ἀνθρώ-  
 πος, ὅς ἐγὼ κολακευὼν ἐλεγὼν ὥς εἰ ἐγὼ θελοίμι ἀρχῶ,  
 πᾶς ἀν' <sup>δ</sup> ἐγὼ πειθοίμην, καὶ μεγιστος ἀν' εἶην ἀνθρώπος·  
 ὑπο τοῖστος δὴ λόγος ἀναφυσωμενος, ὥς εἰλομην ἐγὼ  
 πᾶς ὁ κυκλῶ βασιλεὺς προσατης ὁ πολέμος, ὑπεδέξα-  
 μην ἢ στρατηγία, ὥς ἱκανὸς ὢν μεγιστος ἐγενομην· ἀγνοῶν  
 ἀρᾷ ἐμαυτὸς. ὅτι <sup>δ</sup> σὺ ἀντιπολεμέω <sup>η</sup> ἱκανὸς ὤμην εἰμι,  
 πρῶτον μὲν ἐκ θεοῦ γεγονώς, ἐπεὶτα δὲ διὰ <sup>ε</sup> βασιλεὺς  
 πεφυκώς, ἐπεὶτα δὲ ἐκ παῖς ἀρετῇ ἀσκῶν· ὁ δ' ἐμός  
 προγονὸς ἀκῶ ὁ πρῶτος βασιλευσας ἅμα τε βασιλεὺς  
 καὶ ἐλευθερὸς ἐγενομην. Οὗτος ἐν ἀγνοήσας, δίκαιως,  
 ἐφην, ἐχὼ ἢ δίκην. Ἀλλὰ νυν δ', ἐφην, ὦ Κυρὸς, γινώσκω  
 μὲν ἐμαυτὸς· σὺ δ' ἐτι δοκέω ἀληθεύω ὁ Ἀπολλων, ὥς  
 εὐδαιμὼν ἐσομαι γινώσκων ἐμαυτοῦ; Σὺ δ' ἐρωτᾷς διὰ  
<sup>α</sup> οὗτος· ὅτι ἀρίστ' ἀν' ἐγὼ δοκέω εἰκασα οὗτος ἐν ὁ παρων·  
 καὶ γὰρ δύναμαι ἐποιήσα. Καὶ ὁ Κυρὸς εἶπον, βέλῃ  
 ἐγὼ ἐδὼν περὶ <sup>ε</sup> οὗτος, ὦ Κροισὸς· ἐγὼ γὰρ σὺ ἐννοῶν ἢ  
 προσθεὶν εὐδαιμονία, οἰκτεῖρῳ τε σὺ καὶ ἀποδιδάμι ἤδη  
 γυνὴ τε ἐχὼ, ὅς εἶχον, καὶ ἡ θυγάτηρ (ἀκῶ γὰρ σὺ  
 εἰμι) καὶ ὁ φίλος, καὶ ὁ θεραπεύων, καὶ τραπεζᾷ συν-  
 οῖσπερ ἐζήν· μαχὴ δὲ <sup>δ</sup> σὺ καὶ πολέμος ἀφαιρῶ. Μὰ  
 Ζεὺς, μὴδὲν τοῖνον, ἐφην ὁ Κροισὸς, σὺ <sup>δ</sup> ἐγὼ ἐτι βελευ-  
 ομαι ἀπεκρίναμην περὶ <sup>ε</sup> ἢ ἐμός εὐδαιμονία· ἐγὼ γὰρ

89. Γινώσκω——

CROM. How does your grace?

WOLS. Why, well;

Never so truly happy, my good CROMWELL.

I know myself now; and I feel within me

A peace

and some not : but as to one's self what kind of a man he is, I thought that every one knew."

89. "But now again being made dissolute, both by the wealth which was by me, and by those who requested me to be their leader, and by the gifts which they gave me, and by the men who, flattering me, said that if I would command, all would obey me, and I should be the greatest of men; being puffed up truly by such kind of discourses, when all the kings round about chose me the leader of the war, I took upon me the command of the army, as if I had been able to become the greatest of men: not knowing myself truly, because I thought to be able to make war against you, you who were first descended from the gods, and then born from kings, and last of all have practised virtue from a boy: whereas I hear that the first of my ancestors who reigned, became at once a king and a free-man. Therefore not having known these things," said he, "I justly suffer punishment. But now," said he, "O CYRUS, I know myself: but do you still think that APOLLO speaks truth (in saying) that I shall be happy by knowing myself? I ask you for this reason, because you seem to me to guess at this best at present; for indeed you are able to cause (that APOLLO should have spoken truth)." And CYRUS said, "Give me your advice concerning this, O CRÆSUS: for reflecting on your former happiness, I both pity you, and permit you now to have your wife, which you before had, and your daughters (for I hear that you have some), and your friends, and attendants, and table with which ye hitherto lived: but I take from you battles and wars." "In truth, then," said CRÆSUS, "consult no farther to answer me about my happiness:

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A peace above all earthly dignities,  
A still and quiet conscience.

SHAKESP. Hen. VIII. Act iii. Sc. 2.

There is much fortitude and greatness of mind in these words.

ἤδη συ λέγω, ἣν ἔτος<sup>d</sup> ἐγώ<sup>s</sup> ποιήσῃς ὅς συ λέγω, ὅτι ὅς ἄλλος τε μακαριώτατος ἐνομίζον εἰμι βιοτῇ, καὶ ἐγὼ συνεγινώσκον αὐτός, οὗτος καὶ ἐγὼ νῦν ἐχὼν διαίξω.

90. Ἔ<sup>s</sup> Αναπτύχθεις δ' ἔτω ἢ φαλαγξ, ἀνάγκη<sup>a</sup> ὁ πρῶτος ἀρις εἰμι καὶ ὁ τελευταῖος, ἐν μέσσοις δὲ ὁ κακίστος τεταγμαι· ἢ δ' ἔτῳς ἐχὼν ταξίς, καὶ πρὸς το μαχομαι ἐδοκεῖ ἐν παρεσκευασμαι, καὶ πρὸς το μὴ φεύγω.

91. Ἀνὴρ φίλος, ὁ μὲν ποταμός<sup>d</sup> ἐγὼ παρακεχωρήκα<sup>s</sup> ἢ εἰς πόλιν ὁδός· ἐγὼ δὲ θάρρῶν εἰσιῶ εἰσιῶ, ἐννοεῖται ὅτι ἔτος ἐφ'<sup>a</sup> ὅς νῦν πορεύσομαι, ἐκεῖνος εἰμι ὅς ἐγὼ καὶ συμμαχος πρὸς<sup>d</sup> ἑαυτῷ ἐχὼν, καὶ ἐγρηγορῶς ἅπας καὶ νηφών, καὶ ἐξωπλισμένος καὶ συντεταγμένος ἐνικῶν· νῦν δ' ἐπ'<sup>a</sup> αὐτὸς ἰω ἐν ὅς πολλὸς μὲν αὐτὸς καθευδῶ, πολλὸς δ' αὐτὸς μεθύω, πᾶς δ' ἀσυντακτός εἰμι· ὅταν δὲ καὶ αἰσθῶμαι ἐγὼ ἐνδόν ὦν, πολὺ ἀν ἐτι μᾶλλον ἢ νῦν ἀχρεῖος ἐσομαι, ὑπὸ το ἐκπεπληγμαι.

92. Καὶ μὴδεις γὰρ συ ἐχὼν ἔτος ἐνομίσαι ἀλλοτρίος ἐχὼν νόμος γὰρ ἐν πᾶσι ἀνθρώποις αἰδῖος εἰμι, ὅταν πολέμῳ πόλις ἄλῃ, ὁ ἔλῃ εἰμι καὶ τὸ σῶμα ὁ ἐν ἡ πόλις καὶ τὸ χρεῖμα. Οὐκ ἐν ἀδικίᾳ γὰρ ἐξὼ ὅσις ἀν ἐχοίμι, ἀλλὰ φιλάνθρωπια οὐκ ἀφαιρησομαι ἣν τις ἐαὼ ἐχὼ αὐτός. Τὸ μὲντοι ἐκ τῶδε ἔτῳς ἐγὼ γινώσκω, ὅτι εἰ μὲν τρέψομαι ἐπὶ ῥαδιουργίᾳ καὶ ἢ ὁ κακὸς ἀνθρώπος ἡδύπαθεια (ὅς νομίζω τὸ μὲν πονεῖν ἀθλιωτάτος,

91. The river, &c.

—————The obsequious flood  
Will change his wonted course, and in the midst  
Of Babylon will leave his channel dry.

ROBERTS'S Judah Restored, B. II.

In the Poem just quoted is a description of the taking of Babylon. It is impossible to mention this work, without adding, that it contains many Sublime and Pathetic strokes.



for I now tell you, if you will do for me the things which you say, that really possessing I shall pass that (life) which life others thought to be the most happy, and indeed I thought so with them.

90. The phalanx being thus folded back, it followed of course that the brave men were first and last, and that the cowards were placed in the middle : and a disposition thus made, seemed to be well prepared both towards fighting and towards not fleeing.

91. " My friends, the river is gone for us from its way into the city : we then may boldly enter in, considering that those, against whom we shall now go, are the very same whom we conquered, even though they had allies added to themselves, and were all awake and sober ; armed and marshalled : but now we shall go against them (at a time) in which many of them are sleeping, many of them are drunk, and all are disorderly : and when they shall have perceived us to be within (the city) they will be still much more unfit for service than now, from having been struck with consternation."

92. " And let no one of you truly, who possesses these things, think that he possesses the properties of others : for it is an eternal law amongst all men, when the city of those who make war has been taken, that both the persons and riches of those in the city should belong to the captors. You will not therefore possess with injustice whatever ye may possess ; but if you suffer them to retain any thing, you will not take it from them merely from your humanity. As to our future conduct, I am of opinion truly, that if we shall turn ourselves to indolence and the pleasure of base men, (who think labour a most wretched

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91. *Αγγελιοι.*

For the exact meaning of this word, see CLARKE'S Note on v. 269. l. 2. *Iliad*. Hom.

το δε απονωσ βιοτευα ἡδυπαθεια) ταχυ εγω φημι<sup>ε</sup> ολιγος αξιος εγω αυτος εσομαι, και ταχυ<sup>ε</sup> πας ὁ αγαθος σερησομαι. Ου γαρ τοι το<sup>α</sup> αγαθος ανηρ εγενομην, εἶτος αρκειω ὡς και διατελειν ων αγαθος, ην μη τις<sup>ε</sup> αυτος δια<sup>ε</sup> τελος επιμελωμαι· αλλα ὡς περ και ἡ αλλος τεχνη αμεληθεις<sup>ε</sup> μειων αξιος γιγνόμεαι, και το σωμα γε αυτος ευ εχων, ὅποτεν τις<sup>α</sup> αυτος<sup>ε</sup> ανω επι ῥαδιεργια, πονηρως παλιν εχω· εἶτω και ἡ σωφροσυνη και ἡ εγκρατεια και ἡ αληκη, ὅποτεν τις αυτος<sup>ε</sup> ανω ἡ ασκησις, εἰς εἶτος εις ἡ πονηρια παλιν τρεπομαι. Ουκεν δει μελλω, εδ' επι το αυτικα ἡδυσ προίεναι αυτος. Μεγας μεν γαρ, οίμαι, εργον και το αρχη κατεπραξα, πολυ δ' ετι μειζων, το<sup>α</sup> λαβων διεσωσαμην. Το μεν γαρ ελαβον, πολλακις<sup>α</sup> ὁ τολμα μονον παρασχομενος εγενομην· το δε<sup>α</sup> λαβων κατεχω, ουκετι εἶτος ανευ

## 92. Τρεψομεθα.

It may not be amiss to explain in this place the doctrine of the MIDDLE VERB, as set forth by KUSTER.

1. The MIDDLE VERB is used primarily to express both Action and Passion: as for instance; the verb *Τρεπω* signifies "I turn some other thing or person;" but *Τρεπομαι*, "I turn myself."—*Στεφανω*, "I crown another person;" but *Στεφανομαι*, "I crown myself."—*Αμυνω*, "I repel any thing from another person, and so defend him;" but *Αμυνομαι*, "I defend myself by repelling it."

2. The MIDDLE VERB is used, not only when a person himself does any thing which may affect him, but also when he willingly gives himself to be affected by some other person, or is by any means instrumental to its being done. For instance; *Διδαξαι* signifies "To teach another;" but *Διδαξασθαι*, "To give one's self to be taught by a master."—*Απογραφειν*, "To register another:" but *Απογραφισθαι*, "To give one's self to be registered."

3. The MIDDLE VERB is sometimes used merely as the Dependent in Latin: i. e. with a MIDDLE Termination, but Signification entirely Active: and sometimes it occurs with a MIDDLE Termination, and Signification entirely Passive; particularly in the First Future.

thing, but living without labour pleasure,) I say that we shall soon become little valuable to ourselves, and shall soon be deprived of all good things. For to have been brave men, this is not enough towards continuing to be brave, unless one is careful of this throughout to the end: but even as other arts by being neglected become worthless, and bodies themselves in a good condition, when one gives them up to indolence, again become bad; so also prudence, and temperance, and courage, when one has relinquished the practice of them, from that time degenerate into vice. It becomes us not then to be remiss, nor to throw ourselves into present pleasure. For I think it indeed a great work to have acquired a dominion, but still a much greater to have preserved it after having gained it. For to gain it, has oftentimes happened to him who has shewn only boldness: but to retain after having acquired it, this

4. The use of the First Aorist Middle in a Passive Signification is very uncommon.

5. The use of Preterite and Pluperfect Tenses Middle in a Passive Signification, and vice versâ, is common.

See KUSTER de vero usu Verborum Mediorum.

“ The Verb in this form (i. e. the Middle) very much resembles the reflected verbs of the French. Those who have studied the beauties of the Greek Language, must know very well, that this voice gives not only a beautiful variety to the inflections of their verbs, but a great conciseness and emphasis to the expression.”

Lord MONBODDO's Orig. of Lang. Part. II. B. i. c. 13.

See also HARRIS's Hermes, B. i. c. 9.

92. *ᾤσιστος*, which we call “ Indolence,” signifies, properly, “ A lazy habit of consulting our own ease in all our actions.” We cannot wonder that the PHILOSOPHER speaks in the most reproachful terms of those who are addicted to this supineness; for surely it is a habit most deplorable, productive of all mischief, unbecoming a Rational Creature sent into the world to act his part with vigour, either in Bodily or Mental Pursuits, with a view not so much to his own Interest, as to the Public Good.

σωφροσύνη, εὐδ' ἀνευ ἐγκρατείας, εὐδ' ἀνευ πολλοῦ ἐπιμελείας γιγνομαι. Ὅς χρη<sup>α</sup> γιγνώσκων, νυν, πολὺ μάλλον ἀσκεῶ ἢ ἀρετῇ ἢ πρὶν ὅδε ὁ ἀγαθὸς κτησασθαι.

93. Ὁ μὲν οὖν θεὸς οἰομαι χρη<sup>α</sup> συν ἐγὼ εἶσομαι· ἔγωγ' ἐπιβλεψάσας ἀδίκως ἔτος ἐχῶ, ἀλλ' ἐπιβλεψθεὶς ἐπιμώρησαμην. Ὁ μὲντοι μετὰ ἔτος κρατίστος, ἔγωγ' αὐτὸς παρασκευάσειον· ἔτος δὲ εἰμι, τὸ βέλτιον ὃν ὁ ἀρχόμενος ἀρχῶ ἀξίω.

94. Εἰ δὲ τις τοιοῦτος ἐννοεομαι, τίς δὴτα ἐγὼ ὀφελὸς κατεπραῖζα ὅς ἐπεθυμῶν, εἰ ἐτι δεήσει καρετέρω καὶ πεινῶν καὶ διψῶν καὶ ἐπιμελούμενος καὶ πονῶν; ἐκεῖνος δὲ κατεμαθὼν, ὅτι τὸσχετος ὁ ἀγαθὸς μάλλον εὐφραίνω, ὅσος ἀν' μάλλον προπονήσας τίς ἐπ' αὐτὸς ἀπιοίμι· (ὁ γὰρ πόνος οἶφον ὁ ἀγαθός) ἀνευ δὲ τοῦ θεομένου τυγχάνω τις, εἴδεις οὕτω πολυτελὲς παρασκευασθῆναι ἀν', ὥς ἡδύς εἰμι. Εἰ δὲ ὅς μὲν μαλίστα ἀνθρώπος ἐπιθυμῶ, ὁ δαιμῶν ἐγὼ ἔτος συμπαρασκευάκα, ὥς δ' ἀν' ἡδίστος ἔτος φαίνοίμην, αὐτὸς τίς αὐτῷ ἔτος παρασκευάσω, ὁ τοιοῦτος ἀνὴρ τούτου πλεονεκτήσω ὁ ἐνδεεστερός βίος, ὁ ὅσος πεινήσας ὁ ἡδίστος σίτος τεύξομαι, καὶ διψήσας ὁ ἡδίστος ποτὸς ἀπολαύσομαι, καὶ δεθῆναι ἀναπαύσις, ἡδίστον ἀναπαύσομαι. Ὅς ἐνεκα φημι ἐχρην νυν' ἐπιτάθην ἐγὼ εἰς ἀνδραγαθία, ὅπως ὁ τε ἀγαθὸς ἢ ἀρίστος καὶ ἡδίστον ἀπολαύσω, καὶ ὅπως ὁ πᾶς χαλεπωτάτος ἀπειρός

92. Ασκησις &c. By those, who have had the advantage of a Literary Education, it should be remembered, that whatever proficiency in erudition they may have made, yet if the cultivation of Learning be long neglected, their ability will proportionably be diminished. "All knowledge (says JORTIN) is attained with much pains and difficulty: the utmost that we can acquire of it bears no proportion to our ignorance: it is kept up, as it was first attained, by labour: it is gradually lost and forgotten, unless it be frequently reviewed and recollected." Sermon. XIII. vol. 4.

Ἄ μὲν ἐπιστάται, διαφυλάττει τὰς μελέτας. ISOCHR.



is not done without prudence, nor without temperance, nor without much care. Knowing which things, it behoves us to practise virtue much more now, than before we acquired these valuable possessions."

93. " We ought to think that the Gods will be with us : for we do not possess these things unjustly, by having formed iniquitous designs upon them ; but having been ourselves designed against, we have revenged ourselves. But the best thing after this must be provided by ourselves : it is this ; that being better than the people ruled, we should thus think ourselves worthy to rule."

94. " But if any one thinks within himself these things, what advantage is it then to us to have acquired these things which we desired, if still it will be necessary for us to persevere both in being hungry, and in being thirsty, and in taking care, and in labouring? He ought to learn this, " that good things please so much the more, by how much the more any one goes to them from having previously laboured (for labours are a relish to good things) : but without a person's wanting to obtain any thing, nothing can be provided so sumptuously, as to be pleasant to him." If therefore the Deity has in conjunction with ourselves provided those things, which men chiefly desire, and if every man's self will prepare these things for himself, so as that they might appear most pleasant ; such a man will so far have the advantage of those that want subsistence more, in as much as when he is hungry he will get the most agreeable meats, and when he is thirsty he will enjoy the most agreeable drinks, and wanting rest he will rest most agreeably. On account of which things, I say, that it now behoves us to be intent on what is the duty of brave men, both that we may enjoy good things (in such a manner) as is most excellent and most agreeable, and that we may not experience the hardest of all things,

γινωμαι. Ου γαρ το μη ελαξον ὁ αγαθος ἔτω χαλεπος, ὥσπερ το <sup>a</sup>λαξων εσερηθην, λυπηρος.

95. Εννοησον δε κ' εκεινος, τις προφασις εχων αν προειλομην κακιων, η προσθεν εγενομην. Ποτερον ὅτι αρχω; Αλλ' ε δηπε <sup>a</sup> ὁ αρχων ὁ αρχομενος πονηροτερος προσηκει ειμι. Αλλ' ὅτι ευδαιμονεσερος δοκει νυν η προτερον ειμι; Επειτα <sup>d</sup> ἡ ευδαιμονια φησω τις ἡ κακια επιπρεπω; Αλλ' ὅτι, επει κεκτημαι δελος, ἔτος κολασω, ην πονηρος <sup>s</sup> ω; Και τι προσηκει <sup>a</sup> αυτος ων πονηρος πονηρια ἐνεκα η βλακεια αλλος κολαζω; Εννοεω δ' ετι και ἔτος, ὅτι τρεφω μεν παρεσκευασμαι πολλος και ὁ ἡμετερος οικος φυλαξ και το σωμα· αισχρος δε πως εκ αν ειην, ει δη αλλος μεν δορυφυρος ἡ σωτηρια οικησομαι εχρη τυγχανω, αυτος δε <sup>d</sup> εγω αυτος ου δορυφορησω; Και μην ευ γε δει ειδεναι ὅτι εκ ειμι αλλος φυλακη τοιετος, οίος <sup>a</sup> αυτος τις καλος καγαθος ὑπαρχω· ἔτος γαρ δει συμπαραμομαρτεω· <sup>d</sup> ὁ δ' <sup>s</sup> αρετη ερημος εδε αλλος καλως εχω εδεις προσηκει.

96. Και ὁ παις δε, ὅς αν εγω γινωμαι, ενθαδε <sup>s</sup> παιδευω· αυτος γαρ βελτιων εσομαι, βελομενος ὁ παις ὡς βελτιος παραδειγμα εγω αυτος παρεχω· ὁ τε παις εδ' αν ει βελτοιμην ραδιως πονηρος γενοιμην, αισχρος μεν μηδεις μητε ὀρῶν μητε ακων, εν δε καλος καγαθος επιτηδευμα διημερευων.

97. Κυρος μεν εν ἔτως ειπον· ανεσην δ' επ' <sup>d</sup> αυτος Χρυσαντας, και ειπον ὡδε· Αλλα πολλακις μεν δη, ω

95. We have gotten slaves, &c. See Horace's Sat. VII. B. ii.  
Tu cum sis quod ego, et fortassis nequior, ultro  
Insectere velut melior?

96. Our children, &c.  
Illud non agitas, ut sanctam filius omni  
Aspiciat sine labe domum, vitioque carentem?  
Gratum est, quod patriæ civem populoque dedisti,

For it is not so hard not to have ever acquired good things, as it is grievous to be deprived of them after any one has acquired them."

95. "Consider this also, what pretence have we that we should choose to be worse now, than before. What, because we have dominion? But in truth it becomes not one who governs, to be more vicious than those who are governed. But is it because we seem to be more prosperous now, than before? Will any one say then, that vice suits prosperity? But is it because, since we have gotten slaves, we shall punish them, if they are vicious? But how does it become a person being himself vicious, to punish others on account of vice or sloth? Consider moreover this also, that we have prepared to support many as guards both of our houses and our persons: but how can it be not base, if forsooth we shall think it to be fit that others should be guards of our safety, but we ourselves shall not be guards to ourselves? And indeed it behoves us to know this well, that there is no other such watch, as for every one's self to be virtuous and good: for it is requisite that this should accompany us; but nothing else ought to go well with him who is destitute of virtue."

96. "And the children, who may be born to us, we may educate here; for we ourselves shall be more virtuous, by being desirous to shew ourselves as good patterns as possible to our children: and our children cannot easily become vicious, even though they should wish it, when they neither see nor hear any thing base, but pass their time in virtuous and good pursuits."

97. CYRUS then had spoken thus: and after him CHRYSANTAS stood up, and spake to this effect: "Often-

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Si facis, ut patriæ sit idoneus, utilis agris,  
Utilis et bellorum, et pacis rebus agendis.

Juv. Sat. xiv.

ανηρ, και αλλοτε κατενοησα ὅτι αρχων αγαθος εδεν διαφερω <sup>α</sup>πατηρ αγαθος. Ὁ τε γαρ πατηρ προνοει <sup>β</sup>ὁ παις, ὅπως μηποτε <sup>γ</sup>αυτος ὁ αγαθος επιλειψω, Κυρος τε εγω δοκει νυν συμβαλενω <sup>δ</sup>εγω αφ' <sup>ε</sup>ὅς μαλις' αν ευδαιμονῶν διατελοιμι. Ὁ δε εγω δοκει ενδεεστερον η ὡς εχρην εδηλωσα, ετος εγω πειρασομαι ὁ μη ειδως εδιδαξα. Ενωησον γαρ δη, τις αν πολις πολεμιος ὑπο μη <sup>α</sup>πειθομενος ἀλοιην; τις δ' αν φιλιος ὑπο μη πειθομενος διαφυλαχθειν; ποιος δ' αν απειθῶν στρατευμα <sup>β</sup>νικη τυχοιμι; πως δ' αν μαλλον εν μαχη ἡττωμεν ανθρωπος, η επειδαν αρξωμαι ιδια ἐκαστος περι <sup>γ</sup>ἡ αὐτς σωτηρια βαλενομαι; τι δε αν αλλος αγαθος τελεσθειην ὑπο ὁ μη πειθομενος <sup>δ</sup>ὁ κρειττων; ποιος δε πολις νομιμως αν οικηθειν; η ποιος οικος σωθειν; πως δ' αν νηυς ὅποι δει αφικοιμην; Εγω δε ὅς νυν αγαθος εχω, δια <sup>α</sup>τις αλλος μαλλον κατεπραξα, η δια το πειθομαι ὁ αρχων; Δια <sup>β</sup>ετος γαρ και <sup>γ</sup>νυξ και ἡμερα ταχυ μεν ὅποι εδει παρεγινομην, αθροος δε <sup>δ</sup>ὁ αρχων ἐπομενος, ανυποστατος ην, ὁ δ' επιταχθεις ουδεις ἡμιτελης κατελειπον. Ει τοιουν μεγατος αγαθος το πειθαρχω φαινομαι εις το καταπραττω ὁ αγαθος, ευ ισημι ὅτι αυτος ετος και εις το διασωζω ὅς δει μεγατος αγαθος ειμι.

98. <sup>α</sup>Ὁς δε συμφυλαξ ἡ ευδαιμονια <sup>δ</sup>οὐ ωορην εχρην εχω, <sup>α</sup>ετος ὅπως ὡς βελτιστος εσομαι, εκετι <sup>β</sup>ετος ἡ επιμελεια <sup>δ</sup>αλλος προσεταττον, αλλ' <sup>γ</sup>αὐτς ενομιζον οὗτος εργον ειμι. Μη <sup>α</sup>ων μεν, <sup>β</sup>οίος δει, δι' <sup>γ</sup>ὅς ἡ

97. Ποιαι δε πολεις.

CANTERB. —Therefore doth Heaven divide  
The state of man in divers functions,  
Setting endeavour in continual motion ;  
To which is fixed, as an aim or butt,  
OBEDIENCE. For so work the honey bees ;  
Creatures, that, by a rule in nature, teach  
The art of Order to a peopled kingdom.

SHAKESP. Hen. V. Act i. Se. 2.



times indeed, O men, on other occasions also I have observed, that a good prince differs nothing from a good father. For fathers are provident for their children, that good things might never fail them; and CYRUS seems to me now to advise us to things, from which we may continue most happy. But the thing which he seems to me to have pointed out less than it was fit, this I will endeavour to teach those who know it not. For consider, what hostile city can be taken by those who are not obedient to command? what friendly city can be preserved by those who are not obedient? and what army of disobedient soldiers can obtain victory? and how can men be conquered more in battles, than when they begin separately each to consult for his own safety? or, in short, what other good thing can be accomplished by those who obey not their superiors? what cities can be regulated agreeably to the laws? or what families can be preserved? or how can ships arrive where it is fit for them? By what else have we acquired the good things which we now have, more than by being obedient to our commander? By means of this, we came quickly where it was necessary, both by night and by day: and by following our leader close-embodied, we were irresistible, and left nothing half-finished of the things ordered us. If, then, to obey command appears the greatest good towards acquiring good things, be assured that this same thing is the greatest good towards preserving what is necessary to preserve."

98. But with regard to the persons, whom he thought it fit to have as joint guardians with himself of his prosperity, as to these, that they should be as excellent as possible, he enjoined not the care of this to others, but thought it to be his own business. If they were not such as they ought, by means of whom actions the greatest

μεγιστος και πλειστος πραξις εμελλον ειμι, κακως ἡγεο-  
μην ὁ αὐτε ἔξω· εἰ δ' ἔτος εἴην, <sup>α</sup>οῖος δεοίμι, πας ενο-  
μιζον καλως εσομαι. Ενεδυν μὲν ἐν, ἔτω γινεαι, εἰς  
ἔτος ἢ επιμελεια· ενομιζον δὲ ὁ αὐτος και <sup>δ</sup>αυτος  
ασκησις ειμι ἢ αρετη. Ου γαρ ωομην οῖον τε εἶναι, μὴ  
αυτος τις ὧν <sup>α</sup>οῖος δει, αλλος παρορμαω επι ὁ καλος  
και αγαθος εργον.

99. Ὁ δὲ παρεχων ἑαυτε ενομισα μαλιστα' αν επι το  
καλος και αγαθος παρορμαω εργον, επειπερ αρχων ην  
αυτος, εἰ αὐτος ἑαυτε επιδεικνυω πειρῶμην ὁ αρχομενος  
πας μαλιστα κεκοσμημενος <sup>δ</sup>ἢ αρετη. Αἰσθανομαι  
μὲν γαρ εδοκεῖν και δια <sup>α</sup>ὁ γραφομενος νομος, βελτιων  
γιγνομενος ανθρωπος· ὁ δὲ αγαθος αρχων, βλεπων νομος  
ανθρωπος ενομιζον, ὅτι και ταττω ἱκανος ειμι, και ὄραω  
ὁ ατακτῶν και κολαζω. Οὕτω δη γιγνωσκων, πρωτον  
μὲν τα περι <sup>α</sup>ὁ θεος μαλλον επιδεικνυνον ἑαυτε εκπονῶν  
ἐν οὗτος ὁ χρονος, επειδη ευδαιμονεστερος ην. Και τοτε  
πρωτον κατεσταθην ὁ μαγος ὑμνεω τι αει ἄμα <sup>δ</sup>ἢ ἡμερα  
<sup>α</sup>ὁ θεος, και θυω ἀν' ἑκαστος ἡμερα <sup>δ</sup>ὅς ὁ μαγος <sup>δ</sup>θεος

98. τα καλα κἀγαθα εργα.

It was a prevailing tenet of the SOCRATIC SCHOOL, that the Mind discovers as much BEAUTY in Moral Actions, as the Eye perceives in the finest objects of admiration; and that the former is no less delighted with the one, than the latter with the other. For the SOCRATICS were of opinion, that in every kind of VIRTUE, were all the ingredients which constitute BEAUTY, viz. ORDER, HARMONY, PROPORTION: and in whatsoever things they judged these to be inherent, such they deemed BEAUTIFUL and GOOD. Hence the continual application of the words Καλοκἀγαθία, Καλα εργα, Καλα επιτηδεύματα by XENOPHON, to denote VIRTUE and GOODNESS, VIRTUOUS and GOOD Actions, as things in themselves FAIR, COMELY, GENEROUS.—Hence GOOD Men are called Καλοὶ κἀγαθοὶ as possessing the MORAL BEAUTY of VIRTUE.—Hence the use of the word Καλλος to signify DECORUM and DECENCY, which bespeak ORDER.—Hence the same word too is applied

and most in number were about to be (managed), he thought that his affairs would go bad : but if they should be such as it were fit, he thought that all things would be well. Thus persuaded therefore, he applied himself to this care : and he reckoned that the same (care) would be an exercise of virtue to himself. For he thought it not to be possible, that any one not being such as he ought himself, should incite others to virtuous and good actions.

99. But he thought, that he should most effectually incite those, who presented themselves (at his palace), to virtuous and good actions, if he himself, since he was their prince, should endeavour to shew himself to his subjects the most accomplished of all men in virtue. For he seemed to observe, that men were indeed made better by written laws ; but he thought, that a good prince was a seeing law to men, because he is able both to direct, and to see and punish the man, who is disorderly. Thus then thinking, first of all he shewed himself more industriously discharging the duties towards the Gods, at that time when he was most prosperous. And then the Magi were first appointed both to celebrate the Gods with hymns always as soon as day appeared, and to sacrifice every day to those Gods to whom the Magi themselves should

applied in speaking of the Universe ; because the World not only presents to our view most admirable scenes, but contains within itself SYMMETRY, UNIFORMITY, and REGULARITY, and is therefore BEAUTIFUL and GOOD. (See Sentence 123.)—The word *Απειροκαλία* is used to imply whatever is Mean, Illiberal, Disingenuous, as being in itself Unhandsome and Ugly, and of course not pleasing to a well-disciplined Mind. See MAX. TYR. Diss. 31. *Εθιζομένης της ψυχης χαιρειν τοις καλοις κ', εργοις κ', επιτηδευμασι, και λογοις.*

“ I hold that a sense of the *Pulchrum* and *Honestum* in Sentiments and in Actions, distinguishes us more from the Brute Creation, than any thing else.”

P. 210. vol. vi. ORIGIN and PROGRESS of LANGUAGE.

εἰποιμι. <sup>α</sup>Οὗτος οὖν πρῶτον ἐμιμερην αὐτός καὶ ὁ ἄλλος Περσῆς, νομιζὼν καὶ <sup>α</sup>αὐτός εὐδαιμονεσενος ἐσθ-  
μαι, ἣν <sup>β</sup>θεραπεύει ὁ θεός, ὥσπερ ὁ εὐδαιμονεστατός τε  
ων καὶ ἀρχὼν καὶ <sup>δ</sup>Κυρός δ' ἂν ἡγεμην ἔτος <sup>ν</sup>ποιῶν  
ἀρεσκῶ.

100. Ὁ δὲ Κυρός ἢ οἱ μεθ' <sup>δ</sup>αὐτῶν εὐσεβεία καὶ ἑαυτῶν  
ἀγαθὸς ἐνομιζόν, λογιζόμενος ὥσπερ ὁ πλεὺς αἰσχυμένος  
μετὰ <sup>ε</sup>ὁ εὐσεβὴς μαλλόν ἢ μετὰ ὁ ἡσεβηκᾶ <sup>α</sup>τις δοκῶν.  
Πρὸς δὲ <sup>δ</sup>ἔτος ἐλογιζομένην, εἰ πᾶς ὁ κοινὴν θεοσεβείας  
εἶην, ἥττον ἂν αὐτὸς θελῶ περὶ τε <sup>α</sup>ἀλλήλοισι ἀνοσίους τις  
ποιῶ καὶ περὶ αὐτοῦ, <sup>ν</sup>εὐεργετῆς <sup>ν</sup>νομιζὼν εἰμι <sup>ε</sup>ὁ κοι-  
νῶν. Ἐμφανίζων δὲ καὶ οὗτος ὅτι περὶ <sup>ε</sup>πολλοὺς ἐποιεμένην  
μηδεὶς μητε φίλος ἀδικεῶ μητε συμμάχος, ἀλλὰ το  
δικαίον ἰσχυρῶς ὄρων, μαλλόν καὶ ὁ ἄλλος ὠρμῇ ἂν  
μὲν αἰσχυρὸς κερδὸς ἀπεχόμεναι, διὰ <sup>ε</sup>το δικαίον δ' ἐθέλω  
πορρίζομαι.

101. Καὶ <sup>ε</sup>αἰδῶς δ' ἂν ἡγεομένην μαλλόν πᾶς ἐμπι-  
πλήμι, εἰ αὐτὸς φανερός εἶην <sup>α</sup>πᾶς ἔτις αἰδούμενος, ὥς  
μητ' εἶπον ἂν μητε ἐποίησα μηδεὶς αἰσχυρός. Ἐτεκμαι-  
ρομένην δὲ ἔτος ἔτις ἐξω ἐξ ὁδε· μὴ γὰρ ὅτι <sup>α</sup>ἀρχὼν,  
ἀλλὰ καὶ <sup>α</sup>ὅς οὐ φοβέομαι, μαλλόν <sup>α</sup>ὁ αἰδούμενος αἰδέο-  
μαι <sup>ε</sup>ἀναιδὴς ὁ ἀνθρώπος.

102. Καὶ σωφροσύνη δ' αὐτῶν ἐπιδεικνύς, μαλλόν  
ἐποιεῖ καὶ ἔτος πᾶς ἀσκειῶ. Ὅταν γὰρ <sup>α</sup>ὄρων, <sup>δ</sup>ὅς  
μαλιστα ἐξεστὶν ὑβρίζω, ἔτος σωφρονῶν, ἔτις μαλλόν ὁ γὰρ  
ἀσθενεσενος θελῶ ἔδεις ὑβριστικὸς ποιεῖν φανερός εἰμι.  
Διηγεῖται δ' <sup>α</sup>αἰδῶς καὶ σωφροσύνη τῇδε, ὥς <sup>α</sup>ὁ μὲν αἰδέ-  
μενος, το ἐν το φανερόν αἰσχυρόν φευγόν, ὁ δὲ σωφρὼν  
καὶ το ἐν το ἀφανεί.



direct. The other PERSIANS also first imitated him in these things, thinking that themselves should both be more prosperous if they should worship the Gods, as he (did) who was most prosperous and their prince ; and also they thought to please CYRUS by doing these things.

100. But CYRUS thought the piety of those with him an advantage to himself also, reckoning (in the same manner) as those who choose to sail with the pious, rather than with such as seem to have committed any thing impious. Besides these things, he reckoned, if all his companions in power were religious, that they would be less willing to do any thing wicked either towards one another, or towards himself, who thought himself to be the benefactor of his companions in power. By manifesting this also, that he made it a matter of great importance to injure no one, neither friend nor ally, and by strictly regarding justice, he thought that others would also abstain the more from base gains, and be willing to get a fortune by what was just.

101. He thought also that he should fill them all with a sense of decency the more, if he himself should be seen behaving with so much decency to all, as neither to say nor to do any thing vile. And he conjectured it would be so from this ; for not to (mention) their prince, but even (among) those whom they do not fear, men respect those that have a sense of decency more than (they respect) the impudent.

102. And by shewing his own modesty, he made all exercise this also the more. For when men see, that he is modest, to whom there is the greatest power to be insolent, in this case certainly those who are inferior are more willing to appear doing nothing insolent. But he distinguished a sense of decency and modesty thus ; viz. (by saying) that those who had a sense of decency avoided base things which were seen in public ; but the modest (avoided even) those which were concealed in secret.

103. Καὶ ἐγκρατεία δὲ ἔτω μαλὶς ἂν ὡρμὴν ἀσκειομαι, εἰ αὐτὸς ἐπιδεικνύοιμι ἑαυτὲ μὴ ὑπο<sup>α</sup> ἢ παρὰ αὐτὴν ἡδονὴν ἔλκομενος ἀπο<sup>α</sup> ὁ ἀγαθός, ἀλλὰ προπονεῶ ἐβέλων πρῶτον σὺν τῷ καλῷ<sup>α</sup> ἢ εὐφροσύνῃ.

104. Ὅτι μὲν ἐκ ὡρμῆς προσήκειν<sup>α</sup> εἰς<sup>α</sup> ἀρχήν, ὅσις μὴ βέλτων εἶναι ὁ ἀρχόμενος, καὶ<sup>α</sup> ὁ προεξηγούμενος πᾶς δηλός· καὶ ὅτι οὕτως ἀσκήσῃ ὁ περὶ ἑαυτοῦ. πολὺ μαλίστα αὐτὸς ἐξεπόμενος καὶ ἐγκρατεία καὶ πολέμικος τέχνη καὶ ἡ μελέτη.

105. Τοιγαρὺν πολὺ μὲν αὐτὸς διεφέρον ἐν πᾶσι τοῖς καλοῖς ἐργοῖς, πολὺ δὲ ὁ περὶ<sup>α</sup> ἐκεῖνος, διὰ<sup>α</sup> ἢ αἰ μελέτη. Παραδειγμα μὲν δὴ τοιοῦτος ἑαυτὸν παρεμπον. Πρὸς δὲ<sup>α</sup> οὗτος, καὶ ὁ ἄλλος ὅστις μαλίστα ὁρᾷ τὸ καλὸν διώκων, οὗτος καὶ δῶρον καὶ ἀρχὴ καὶ ἔδρα καὶ πᾶς τιμὴ ἐγερταίρον· ὥστε πολλοὺς<sup>α</sup> πᾶς φιλοτιμία ἐνεξάλλον, ὅπως ἕκαστος ἀριστὸς φανησοίμην Κυρός.

106. Πρῶτον μὲν γὰρ διὰ<sup>α</sup> πᾶσι αἰς ὁ χρόνος φιλοφροσύνη ἢ ψυχὴ ὡς ἡδύναμην μαλίστα ἐνεφανίζον· ἡγουμένους, ὥσπερ οὐ ῥάδιος εἶμι φιλεῶ ὁ μισεῶ δοκῶν, εἰ<sup>α</sup> εὐνοεῶ ὁ κακονοός, ἔτω καὶ<sup>α</sup> ὁ γνωσθεὶς ὡς φιλεῶ καὶ εὐνοεῶ, ἐκ δύναμαι μισεομαι ὑπο<sup>α</sup> ὁ φιλεομαι ἡγούμενος. Ἔως μὲν ἐν<sup>α</sup> χρήμα ἀδυνατωτέρους ἢ ἐνεργετέω,<sup>α</sup> τὸ τε προνοεῶ ὁ σὺναι, καὶ<sup>α</sup> τὸ προπονεῶ, καὶ<sup>α</sup> τὸ σὺνηδόμενος μὲν ἐπὶ<sup>α</sup> τὸ ἀγαθὸν φανερός εἶναι, συναχθόμενος δὲ ἐπὶ<sup>α</sup> τὸ κακόν, ἔτος ἐπειραομένη ἢ φιλία τηρεῖται.

107. Ἐν ἡ μικρὸς πόλις ὁ αὐτὸς ποιεῶ κλινὴν, θυρὰ, ἀροτρίον, τραπέζαν· (πολλὰκις δ' ὁ αὐτὸς ἔτος καὶ

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103. *Ἐγκρατεία* implies not merely Temperance, but the Government of our Passions, of which Self-Mastery it may be truly said—Ὁ, τε κρατὸς ἐστὶ μέγιστον.

103. He thought too that temperance would be practised most, if he should shew himself not seduced from good pursuits by present pleasures, but willing to labour with virtue in preference to delights.

104. That he thought (a share) of government belonged to no one, who would not be more excellent than those who were governed, is manifest to all, even from the facts already mentioned : and (it is also manifest) that by thus exercising those about him, he himself by far the most of all industriously practised both temperance and warlike arts and exercises.

105. He himself therefore excelled much in all noble actions, and much also did they about him, by reason of their constant exercise. He shewed himself truly such an example to them. And besides this, whomsoever of the others also he saw mostly pursuing good actions, these he rewarded both with presents, and commands, and principal seats, and all kind of honours : so that he excited in all much emulation, that each might appear to CYRUS the most excellent.

106. In the first place, always at every time he manifested the humanity of his mind as much as he was able : thinking, that as it is not easy to love those who seem to hate us, nor to be kindly disposed to those who are ill affected to us ; so those who were known to love and be benevolent, cannot be hated by those who thought themselves to be beloved. As long therefore as he was less able to do good by giving riches, he endeavoured to gain their friendship by these means, viz. by being provident for his companions, by labouring for them, and by appearing rejoiced at their good fortunes, but grieved at their misfortunes.

107. In small cities, the same persons make a couch, a door, a plough, a table : (and oftentimes the self-same

οικοδομεω, και αγαπαω ην και ετως ικανος αυτος τρεφω εργοδοτης <sup>a</sup> λαμβανω· αδυνατον· εν πολλοις <sup>a</sup> τεχνωμενος ανθρωπος πας καλως ποιω) εν δε η μεγας πολις, δια το <sup>a</sup> πολλος <sup>a</sup> εκαστος δεομαι, αρκει και εις <sup>d</sup> εκαστος τεχνη εις το τρεφομαι· πολλοις δε εδ' ολος εις, αλλ' υποδημα ποιω ο μιν ανδρειος, ο δε γυναικειος. Αναγκη <sup>a</sup> ο εν βραχυτατος διατριβων εργον, ετος και αριστα διηναγκασμαι ετος ποιω.

108. Και <sup>d</sup> το μιν δη μεγεθος δωρον υπερεβαλον, <sup>a</sup> πλεσιωτατος αν, ε θαυμαστος· <sup>d</sup> η δε θεραπεια και η επιμελεια ο φιλος <sup>a</sup> βασιλευων περιεγενομενην, ετος αξιολογωτερος. Εκεινος τοιουν λεγομαι καταδηλος ειμι <sup>d</sup> μηδεις αν ετως αισχυνθεις ητταμενος, ως φιλος θεραπεια. Και λογος δε αυτος απομνημονευομαι, ως λεγοιμι παραπλησιος εργον ειμι νομευς αγαθος και βασιλευς αγαθος.

109. Τηδε γε μεντοι διαφερω εγω δοκω <sup>a</sup> ο πλειστος, οτι ο

107. Even one, &c.

“ Let one exercise one Art ; and another a different—Let this Man study such a Science ; and that Man, another——Thus the whole Cycle (as you call it) may be carried easily into Perfection.”

HARRIS'S Dialogue concerning Happiness, Part I.

The Author is in this Part plainly proving, that a State of Society is the only State natural to Man.

107. Βραχυτατω.

Τι δε ; ποτερον καλλιον πραττοι αν τις, εις αν, πολλας τεχνας εργαζομενος, η οταν μιαν εις ; Οταν (η δ' ος) Εις μιαν. Αλλα μην, οιμαι, και τουτο δηλον, ως εαν τις τιнос παρεργον καιρον, διολλυται. Δηλον γαρ. Ου γαρ οιμαι θελει το πραττομενον την τε πρατταντος σχολην περιμενειν· αλλ' αναγκη τον πραττοντα τω πραττομενω επακολουθεϊν, μη εν παρεργω μερει. Αναγκη. Εκ δε τετων, πλειω τε εκαστα γιγνεται, και καλλιον, και ραον, οταν εις εν, η κατα φυσιν και εν καιρω, σχολην των αλλων αγων, πραττη. Πανταπασι μιν εν. PLAT. de Republ. L. ii. vol. i. p. 118. Mass. Ed.



man builds houses too, and is content if even thus he can get employers enough to maintain him : but it is impossible that a man who works at many things should do all well :) but in great cities, by reason that many want every particular thing, even one art suffices towards the maintenance of every one : and oftentimes not an entire art ; but this man makes sandals for men, and that for women. It follows necessarily, that the man who dwells on a work of the least compass, he must be obliged to do this in the best manner.

108. That he truly should exceed all men in the greatness of his presents, being the richest of all, is not to be wondered at : but that he, though a king, should surpass others in the culture and care of his friends, this is more worthy of mention. He is said then to have appeared ashamed of being overcome in nothing so much, as in the culture of friends. And a saying of his is recorded, how he asserted that the employments of a good shepherd and of a good king were alike.

109. “ But in this respect, truly, I seem to myself to

See a very ingenious Chapter on the DIVISION of LABOUR, in vol. i. of SMITH on the WEALTH of NATIONS.

109. But in this, &c. &c.

The following paragraphs are generously conceived :

“ Concerning the desires of Wealth and Power, besides what was suggested above to allay their violence, from considering the addition commonly made to the Happiness of the Possessor, by the greatest degrees of them, and the Uncertainty of their Continuance ; if we have obtained any share of them, let us examine their true Use, and what is the best enjoyment of them.

————— *Quid asper*

*Utile nummus habet ? Patriæ carisque propinquis*

*Quantum elargiri decet ?*

*PERSIUS.*

“ What moral Pleasures, what Delights of Humanity, what Gratitude from Persons obliged, what Honour, may a wise Man of

T

generous

μεν, επειδαν <sup>ε</sup>τα αρκεντα περιττα κτησωμαι, το μεν  
 αυτος κατορυπτω, το δε κατασηπω, το δε <sup>α</sup>αριθμῶν και  
 μετρῶν και ἴσας και διαψυχων και φυλαττων πραγ-  
 ματα εχω, και ὁμως ενδον εχων αυτος, ετε εσθιω πλειων  
 η δυναμαι φερω· (διαρῥαγειν γαρ αν) ετ' αμφιεννυμαι  
 πλειων η δυναμαι φερω· (αποπνιγειν γαρ αν) αλλα ὁ  
 περιττος χρημα πραγματα εχω. Εγω δε ὑπηρετῶ μεν  
<sup>α</sup>ὁ Θεος, και ὀρεγομαι αιει <sup>ε</sup>πλειων· επειδαν δε κτησω-  
 μαι, ὅς αν ιδω περιττος ων <sup>ε</sup>τα <sup>α</sup>εγω αρκεντα, <sup>α</sup>έτος ἢ  
 τ' ενδεια ὁ φιλος αξακοῦμαι και πλουτιζων και ευεργε-  
 τῶν <sup>α</sup>ανθρωπος, ευνοια εἰς αυτος κτωμαι και φιλια, και  
 εκ οὔτος καρποῦμαι ασφαλεια και ευκλεια· ὅς ουτε  
 κατασηπομαι, ουτε ὑπερπληρῶν λυμαινομαι· αλλα ἡ  
 ευκλεια, ὅσος αν πλειων ω, τοσετος και μειζων και καλ-  
 λίων και κεφοτερος φερω γιγνομαι, πολλακις δε και ὁ  
 φερων αυτος κεφοτερος παρεχομαι. Ὅπως δε και ἔτος  
<sup>ε</sup>ειδω, εφην, ω Κροισος, εγω ου ὁ πλεισος εχων, και  
 φυλαττων πλεισος, ευδαιμονεσατος ἡγεμαι· (ὁ γαρ τει-  
 χος φυλαττων, ἔτως αν ευδαιμονεσατος ειην· πας γαρ ὁ  
 εν ἡ πολις φυλαττω) αλλ' ὅς αν κταομαι τε πλεισος  
 δυναμαι συν το δικαιον, χραομαι τε <sup>α</sup>πλεισος συν το  
 καλον, ἔτος εγω ευδαιμονεσατος νομιζω και <sup>α</sup>το χρημα.

110. Ὁ Σακας ειπον, Ω μακαριος συ <sup>α</sup>ὁ τε αλλος,  
 και <sup>α</sup>αυτος ἔτος ὅτι εκ πεινης πλεσιος γεγενημαι· πολυ  
 γαρ οιομαι συ και δια <sup>α</sup>οὔτος ἡδιον πλετεω, ὅτι πεινησας

generous Temper purchase with them? How foolish is the con-  
 duct of heaping up Wealth for Posterity, when smaller degrees  
 might make them equally happy? when great prospects of this  
 kind are the strongest temptations to them, to indulge Sloth,  
 Luxury, Debauchery, Insolence, Pride, and Contempt of their  
 Fellow-Creatures; and to banish some noble dispositions, Hu-  
 manity, Compassion, Industry, Hardiness of Temper and Courage,  
 the offspring of the sober rigid Dame POVERTY? How often does  
 the

differ from most men : that they indeed, when they have gotten more (riches) than sufficient, bury some of them, and some they suffer to grow rusty, and by counting, measuring, weighing, airing, and guarding others, give themselves much trouble about them ; and yet notwithstanding they have these in their houses, they neither eat more things than they can bear (for they would burst) nor do they put on more clothes than they can bear (for they would be suffocated) but have their superfluous riches as so much trouble. Whereas I serve the Gods, and am always desirous of more; but when I have gotten them, whatever I see to be more than sufficient for myself, with these I relieve the wants of my friends ; and by enriching and benefiting men, I acquire benevolence and friendship from them: and from these I gain security and glory, which things neither grow rusty, nor do they give uneasiness when superabundant : but glory, by how much the more it is, by so much the greater, and more noble, and more light it is to carry, and often makes those lighter who carry it. And that you may know this," said he, " O CRÆSUS, I reckon not those who possess and guard the most (riches) to be the most happy (for in this case those who guard walls would be most happy ; for they guard all the things which are in cities) ; but whoever can acquire the most (riches) consistently with justice, and make use of them most consistently with honour, him I reckon to be the happiest man also with respect to riches."

110. The SAcIAN said, " O happy you ! both in other respects, and in this very circumstance, that you are become rich from having been poor : for I think that you are rich with more pleasure even on this account, because you have become rich after having earnestly longed for

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the Example, and almost direct Instruction of Parents, lead Posterity into the basest views of life!"

HUTCHESON on the Passions, Sect. vi. Art. 6.

<sup>ε</sup>χρηματα πεπλετηκα. Και ὁ Φεραυλας εἶπον, Ἡ γὰρ ἔτος, ὦ Σάκα, ὑπολαρβανῶ, ὥς ἐγὼ νυν τοσέτος ἡδίων ζῶ, ὅσος πλειὸν κερτῆμαι; Οὐκ οἶδα, εἶπεν, ὅτι ἐσθίω μὲν καὶ πίνω καὶ καθεύδω εἰς ὅτιεν νυν ἡδίων ἢ τότε, ὅτι πένης ἦν; Ὅτι δὲ ἔτος πολλὸς εἰμι, τοσέτος κερδαίνω, πλειὸν μὲν φυλαττῶ δει, πλειὸν δ' ἄλλος διανερῶ, <sup>α</sup>πλειὸν δὲ <sup>α</sup>ἐπιμελεσμένος πραγματὰ ἐχῶ. Νυν γὰρ δὴ <sup>α</sup>ἐγὼ πολλὸς μὲν οἰκετὴς σίτος αἰτῶ, πολλὸς δὲ πῖναι, πολλὸς δὲ ἱμάτιον· ὁ δὲ <sup>α</sup>ἰατρὸς δεομαι· ἡκῶ δὲ τις ἢ <sup>ε</sup>το προῖατον <sup>α</sup>λελυκωμένος φερῶν, ἢ <sup>ε</sup>ὁ βῆς <sup>α</sup>κατακεκρημνισμένος, ἢ νοσὸς φασκῶν ἐμπεπτῶκα <sup>δ</sup>τα κτηνεῶ· ὥς ἐγὼ δοκῶ, εἶπεν ὁ Φεραυλας, νυν διὰ <sup>ε</sup>το πολλὸς ἐχῶ πλείω λυπεομαι ἢ προσθεν διὰ το ὀλίγος ἐχῶ.

111. Ἦν δὲ ὁ Φεραυλας ὁ τρόπος φιλεταίρος τε, καὶ θεραπευῶ <sup>α</sup>εἰς ἡδὺς αὐτὸς ἔτος ἐδοκῆν εἰμι εἰς ὠφελίμος, ὥς <sup>α</sup>ἄνθρωπος. Καὶ γὰρ βελτίστος πας το ζῶν ἡγεομένη ἄνθρωπος εἰμι καὶ ευχαριστοτατος, ὅτι ἐωρῶν ὁ τε ἐπαινεμένος ὑπὸ τις, ἀντεπαινῶν ἔτος προθυμῶς, <sup>δ</sup>ὁ τε χαριζόμενος πειρωμένος ἀντιχαρίζομαι· καὶ ὅς γνοίην εὐνοίῳς ἐχῶν, <sup>δ</sup>ἔτος ἀντεννοῶν· καὶ ὅς

110. My oxen——

——Εν δὲ νένεσαι

Λευκὸν ἐν δαμάλῳ καλὰ δερμάτα, τὰς μοὶ ἀπάσας

Αἰγὴ κομαρὸν τρωγίτας ἀπὸ σκοπίας ἐτινάξει.

THEOCRIT. Id. ix. 9.

110. More pleasantly, &c.

See HOR. B. I. Sat. i. and vi.

111. The best, &c.

There wanted yet the master work, the end  
Of all yet done; a creature who, not prone  
And brute as other creatures, but endued  
With sanctity of reason, might erect  
His stature, and upright with front serene  
Govern the rest, self-knowing, and from thence,

Maguani-



riches." And PHERAULAS answered, "What, O SACCIAN, do you suppose thus, that I live now by so much the more pleasantly, by how much the more (riches) I possess? Do not you know," said he, "that I eat, drink, and sleep not in any degree more pleasantly now, than at that time, when I was poor? Because these (riches) are many, I gain thus much, viz. it is necessary for me to guard more things, to distribute more to others, and to have trouble by taking care of more. For now, truly, many domestics demand food of me, and many (demand) drink, and many clothes: some too want physicians: and one comes bringing either some of my sheep torn by the wolves, or (some) of my oxen which have fallen from a precipice, or telling me that a disease has fallen on my cattle: so that I seem to myself," said PHERAULAS, "to be more vexed now by having many riches, than before, by having those few."

111. The disposition of PHERAULAS was very friendly, and he thought nothing so pleasant nor so useful to pay attention to, as men. For he accounted man to be of all animals the best and most grateful; because he saw those who were commended by any one, themselves readily commending again in return; and endeavouring to return a kindness to those who had conferred a kindness on them; and reciprocally benevolent to those, whom they knew benevolently disposed towards them; and not able

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Magnanimous to correspond with Heaven,  
But grateful to acknowledge whence his good  
Descends; thither, with heart, and voice, and eyes  
Directed in devotion, to adore  
And worship God supreme, who made him chief  
Of all his works. MILTON, *Par. L.* Book VII. 505.

This is a noble and fine description of Man in his state of pristine innocence!

εἰδειν φιλῶν αὐτος, ἔτος μισέω & δυναμένος· καὶ ἄγομεν  
 δε πολὺ μαλλόν ἀντιθεραπεύω πᾶς τὸ ζῶν ἐβέλων καὶ  
 ζῶν καὶ τελευτήσας· τοῦ δ' ἄλλος πᾶς ζῶν καὶ ἀχαρίστο-  
 τερὸς καὶ ἀγνωμονεστερὸς ἀνθρώπος ἐγίγνωσκον εἰμι.

112. Σαφηνίζομαι δὲ ὡς ἕκαστος ἐτιμαὸν, ἔτος ἐδο-  
 κῶν αὐτὸς ἀγαθὸς εἰμι· ὅτι ὅπως μὲν οἶομαι ὁ ἀνθρώπος  
 ὁ κρατιστεύων μὴτε κηρυχθήσομαι, μὴτε ἀθλὸν ληψο-  
 μαι, δηλὸς εἰμι ἐνταῦθα οὐ φιλονεικῶς πρὸς ἀλλήλους  
 ἔχων· ὅπως δὲ μαλίστα πλεονεκτῶν ὁ κρατιστὸς φαίνο-  
 μαι, ἐνταῦθα προθυμοτάτα φανερός εἰμι ἀγωνιζόμενος  
 πᾶς. Καὶ ὁ Κυρὸς οὕτως ἐσαφηνίζον μὲν ὁ κρατιστεύων  
 παρ' ἑαυτοῦ, εὐθύς ἀρξάμενος ἐξ ἔδρας καὶ παραστάσις.  
 Οὐ μὲντοι ἀθάνατος ἢ ταχθεὶς ἔδρα κατεστήσαμην,  
 ἀλλὰ νομίμον ἐποίησαμην, καὶ ἀγαθὸς ἐργὸν προσέβην  
 εἰς ἢ τιμιωτερός ἔδρα, καὶ, εἰ τις ῥάδιουργοίην, ἀνεχώ-  
 ρησα εἰς ἢ ἀτιμότερος.

113. Ἐπεὶ δὲ ἐδειπνῶν, ἐδοκῶν ὁ Γῶξρυας τὸ μὲν  
 πολλὸς ἕκαστος εἰμι, εἴδεις θάυμαστος παρ' ἀνθρώπων  
 ἢ πολλὸς ἀρχὼν· τὸ δὲ ὁ Κυρὸς, ἔγωγε μέγας πρᾶττων,  
 εἰ τις ἥδυσ δοξεία ἐλάβον, μὴδεις οὗτος μόνος κατα-  
 δαπανᾶω, ἀλλὰ ἐργὸν ἔχω δεόμενος ἔτος κοινωνεῶ ὁ  
 παρῶν. Πολλακίς δὲ καὶ ὁ ἀπὸν φίλος ἐστὶν ὅς ἐμῶν  
 πέμπων οὗτος αὐτός, ὅς ἡσθεὶς τυχοίμι· ὥστε ἐπεὶ  
 ἐδεδειπνηκέναι, καὶ ὁ πᾶς πολλὸς ὧν διαπεπομφεῖν ὁ Κυρὸς  
 ἀπὸ ἢ τραπέζας, εἰπον ἄρα ὁ Γῶξρυας, Ἀλλ' ἐγώ, ὦ  
 Κυρὸς, προσθέν μὲν ἡγάμην ἔτος σὺ πλείστον διαφερῶ ἀν-  
 θρώπος, τῷ στρατηγικωτάτος εἰμι· νῦν δὲ θεὸς οὐμυρι,

113. Ἐστὶν αἰς.—See VIGER de Græcæ Dictionis Idiotismis Li-  
 bellum, p. 238. Edit. Tert. Hoogeveen.—“Ἐστὶν ὅς Aliquis, ἔστιν  
 αἰ Aliqui, ἔστιν αἰς Quibusdam, per omnes casus, numeros, et  
 genera.”

to hate those, whom they knew to love them ; and that they were willing much more than all other animals to pay a return of respect to parents both living and dead : and he was of opinion that all other animals were more ungrateful and less mindful of a kindness than men.

112. This seemed to him to be an advantageous thing, that it should be manifested how he honoured each man : because where men think that he who is most excellent will neither be spoken of publicly, nor receive rewards, there they plainly appear not to be emulously disposed towards each other : but where the most excellent person appears to gain most advantage, there all are seen contending most earnestly. And CYRUS thus made known those that were chief in his esteem, beginning first of all from their place of sitting and standing by him. Yet he did not make the place appointed for sitting to be perpetual, but established it as a law, both that they should be advanced to a more honourable seat for good actions, and that, if any one were negligent, he should recede to one less honourable.

113. Whilst they were supping, this truly seemed nothing wonderful to GOBRYAS, that all things should be abundant to a man who commanded many : but this (did seem wonderful) viz. that CYRUS, who had performed so great exploits, if he thought he had received any thing delicious, did not consume any of these things himself only, but gave himself trouble by requesting those who were present to partake of it. And oftentimes he saw him sending to some of his absent friends those things, with which he himself had happened to be pleased : so that when he had supped, and CYRUS had sent away from the table all things though many in number, GOBRYAS truly said, “ In truth, O CYRUS, I thought before, that you excelled all other men chiefly in this, in being the most skilful commander : but now I swear by the Gods, that

ἡ μὲν ἐγὼ δοκεῖν πλεον σὺ διαφέρω φιλάνθρωπια ἡ στρατηγία. Νῆ ἄ Ζεὺς, εἶπεν ὁ Κυρὸς· καὶ μὲν δὴ καὶ ἐπιδεικνύμι το ἐργὸν πολὺ ἡδίων φιλάνθρωπια ἡ στρατηγία. Πῶς δὴ; εἶπεν ὁ Γῶξενος. Ὅτι εἶπεν, το μὲν κακῶς ἄποιῶν ἄνθρωπος, δεῖ ἐπιδεικνύμαι, το δε, εὖ.

114. Ἐπιδεικνύμι δὲ το συμποσίον, ὁ Κυρὸς ὁ Γῶξενος ἐπισημομένην, εἶπον ἐγὼ, εἶπεν, ὦ Γῶξενος, νῦν ἀν δοκοῖν ἡδίων ὅδε τῷ ἢ θυγατρὶ ἐδῶν, ἡ ὅτε το πρῶτον ἐγὼ συνεγενομένην; Οὐκ ἔν, εἶπεν ὁ Γῶξενος, καὶ γὰρ τ' ἀληθὴ λέγω; Νῆ Ζεὺς, εἶπεν ὁ Κυρὸς, ὥς ἔψευδος γὰρ εὐδεις ἐρωτησίς δεομαι. Εὖ τοίνυν, εἶπεν, ἰσημι ὅτι νῦν ἀν πολὺ ἡδίων. Ἡ καὶ ἐχοίμι ἀν, εἶπεν ὁ Κυρὸς, εἶπον διότι; Ἐγὼ γὰρ. Λέγω δὴ. Ὅτι τότε μὲν ἕως ἀν ὁ ποιὸς καὶ ὁ κίνδυνος εὐθυμῶς αὐτὸς φέρων, νῦν δὲ ὅρῳ αὐτὸς τὰ ἀγαθὰ σωφρονῶς φέρων. Δοκεῖ δὲ ἐγὼ, ὦ Κυρὸς, χαλεπωτέρος εἰμι εὖρον ἀντὶ τ' ἀγαθὰ καλῶς φέρων ἡ τὰ κακὰ· το μὲν γὰρ ὑβρίεις οἱ πολλοί, το δὲ σωφροσύνη ὁ πᾶς ἐμποιεῖ.

115. Ἀντὶ φίλος, ἕως ἀν μὲν ἡδὴ ἄνθρωπος, ὅς

114. No question, &c.

"EPAMINONDAS—adeo veritatis diligens, ut ne joco quidem mentiretur." CORN. NEPOS.

Αἰεὶ κρατῖστον ἐστὶ τ' ἀληθὴ λέγειν. MENANDER.

114. The latter, &c.

Daughter of Jove, relentless power,  
Thou tamer of the human breast,  
Whose iron scourge and tort'ring hour  
The Bad affright, afflict the Best!

Bound in thine adamantine chain,  
The Proud are taught to taste of Pain,  
And purple Tyrants vainly groan  
With pangs unfelt before, unpitied and alone.

When



indeed I think you excel more in humanity than generalship." "Yes truly," said CYRUS; "and indeed it is much more pleasant to display works of humanity, than of generalship." "How so?" said GOBRYAS. "Because," said he, "it is necessary to display the one by doing mischief to men, but the other (by doing) good."

114. As the computation went on, CYRUS questioned GOBRYAS: "Tell me," said he, "O Gobryas, do you think you shall give your daughter to one of these with more pleasure now, than when you were first joined with us?" "What then," said GOBRYAS, "shall I speak the truth?" "Certainly, in God's name," said CYRUS; "since no question needs a lie." "Be assured then," said he, "that (I shall give her) now with much more pleasure." "And can you tell why?" said CYRUS. "I can." "Tell us then." "Because then, truly, I saw them bearing labours and dangers with alacrity; but now I see them bearing prosperity with discretion. And it seems to me, O CYRUS, to be more difficult to find a man bearing prosperity, than adversity, well: for the former creates insolence in most men, but the latter sobriety in all."

115. "My friends, I have indeed seen men, who wish

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When first thy Sire to send on earth  
Virtue, his darling Child, design'd,  
To thee he gave the heavenly birth,  
And bade thee form her infant mind.

Stern rugged Nurse! thy rigid lore  
With patience many a year she bore:  
What sorrow was thou bad'st her know,  
And from her own she learnt to melt at other's woe.

Scared at thy frown terrific, fly  
Self-pleasing Folly's idle brood,  
Wild Laughter, Noise, and thoughtless Joy,  
And leave us leisure to be good.

GRAY's Hymn to Adversity.

βελομαι δοkein πλειον κεινημαι η εχω, <sup>π</sup>ελευθεριωτερος αν οιομενος ετω φαινομαι· εγω δε δοκεω, εφην, ετος τεμπαλιν ου βελομαι εφελκομαι· <sup>α</sup>ο γαρ πολλος <sup>α</sup>δοκων εχω, μη κατ' <sup>α</sup>αξια η ουσια φαινομαι· <sup>α</sup>ωφελων ο φιλος, ανελευθερια εγωγε δοκει περιαπτω. Ειμι δ' αυ, εφην, ο λεληθα βουλομαι οσος αν <sup>ε</sup>εχω· πονηρος ουν και ουτος ο φιλος εγωγε δοκεω ειμι· δια γαρ το μη ειδεναι το ον, πολλακις δεομενος ουκ επαγγελλω ο φιλος ο εταιρος, αλλ' απαταομαι. Απλεστατος δε εγω, εφην, δοκει ειμι, το η δυναμις φανερος <sup>α</sup>ποιησας, εξ ετος αγωνιζομαι περι <sup>π</sup>καλοκαγαθια. Καγω εν, εφην, βελομαι συ, οσος μεν οιον τ' ειμι ειδον το <sup>ε</sup>εγω ον, εδειξα· οσος δε μη οιον τε ειδον, διηγησαμην. Ουτος ειπων, το μεν εδεικνυνον πολλος τε και καλος κτημα· το δε κειμενος ως μη ραδιος ειμι ειδον, διηγεομην· <sup>α</sup>τελος δε ειπον αδε, Ουτος, εφην, ω ανηρ απας δει συ εδεν μαλλον εμος ηγεομαι η και υμετερος· εγω γαρ, εφην, ετος αθροιζω ουθ' οπως αυτος καταδαπανησω, εθ' οπως αυτος κατατριψω (ου γαρ αν δυναιμην) αλλ' οπως <sup>ε</sup>εχω ο τε αει συ καλος τις ποιων διδωμι, και οπως ην τις συ <sup>π</sup>τις ενδεομαι <sup>ε</sup>νομισω, προς εγω ελθων λαβω <sup>ε</sup>ος αν ενδεης <sup>ε</sup>τυγχανω αν.

116. Καλος μεν γαρ ηγεομην ο Κυρος και εν οικια ειμι επιτηδευμα η ευθημοσυνη· (οταν γαρ τις τε δεωμαι, δηλος ειμι οπως δει <sup>α</sup>ελθων ελαβον) πολυ δε επι καλλιων ενομιζον η το στρατιωτικος φυλον ευθημοσυνη ειμι.

to be thought to possess more things than they have, supposing that they appear more generous by these means : but," said he, "such men seem to me to be drawn quite the contrary way to what they wish : for it seems to me to bring a character of illiberality on any one, for him not to appear benefiting his friends in proportion to his substance, who is thought to possess much. There are too," said he, "those, on the other hand, who wish that whatever things they possess may be concealed: these also seem to me to be base to their friends; for oftentimes their friends being in want, do not tell it to their companions, by reason of their not knowing their riches, and are deceived in their opinion. But," said he, "it appears to me to be the part of the plainest man, when he has made his ability known, to contend for a character of generosity from that his ability. And I, therefore," said he, "am willing to shew to you (pl.), whatever it is possible for you to see of the things belonging to me; and to recount to you whatever things it is not possible to see." Having said these words, he shewed some possessions, both many and valuable; and others he recounted being laid up so as not to be easy for them to see: at length he spake thus: "O men," said he, "it is fit that you should reckon all these possessions not at all more mine, than yours also: for I," said he, "collect them together, not that I might consume them myself, nor that I myself might wear them out, (for I should not be able to do it;) but that I might always have (somewhat) to give to that man of you, who performs any thing noble; and that, if any of you should think he wants any thing, coming to me he might take that, of which he may chance to have need."

116. CYRUS truly thought that the proper placing of things was a good rule even in a house, (for when one wants any thing, it is manifest where it is fit for him to go and take it:) but he thought the proper placing of military tribes to be still a much better thing.

117. Ὁ Κυαξαρης ειπον, διδωμι δε συ, ω Κυρος, και αυτος ουτος γυνη, εμος αν θυγατηρ· και ο σος δε πατρη εγημα η ο εμος πατρη θυγατηρ, εξ ους συ εγενομην· ουτος δε ειμι η συ πολλακις, παις αν, οτε παρ' <sup>d</sup>εγων, επιθνησαμην· και οποτε τις ερωτων αυτος <sup>d</sup>τις γαμοῖμην, ελεγον οτι Κυρος· επιδιδωμι δε <sup>d</sup>αυτος εγω και φερη Μηδια η πας· εδε γαρ ειμι εγω αρρην παις γνησιος. Ὁ μεν ουτως ειπον· ο δε Κυρος απεκριναμην, Αλλ', ω Κυαξαρης, το τε γενος επαινω και η παις, και δωρον· βελομαι δε, εφην, συν η ο πατρη γνωμη, και η η μητρη <sup>a</sup>ετος <sup>d</sup>συ συνηνεσα.

118. Ου γαρ αν δυναιμην εγω εις αν ανθρωπινος αρετη το πας συ αγαθον διασωζω, αλλα δει εγω μεν αγαθος εν συν αγαθος ο παρ' <sup>a</sup>εγω <sup>d</sup>συ επικερς ειμι· συ δε ομοιως αυτος, αγαθος αν, συν αγαθος ο μεθ' <sup>a</sup>συ, <sup>d</sup>εγω συμμαχος ειμι. Βελοιμην δ' αν συ και ετος κατενοησα, οτι ετος <sup>a</sup>ος νυν <sup>d</sup>συ παρακελευομαι, εδεις ο <sup>d</sup>δελες προσαιτω· ος δ' συ φημι χηναι ποιω, ετος και αυτος πειρωμαι πας πραττω.

119. Ζευς πατερος, και Ηλιος, και πας Θεος, δεχομαι ουδε, και τελεσηριον πολλος και καλος πραξις, και χαρισηριον, οτι εσημηνα εγω και εν ιερον, και εν θρανιος σημειον, και εν οίανος, και εν φημη ος τ' εχην

117. Συν τη τε πατρός γνῶμη.

The duty of Filial Piety, that duty which can never enough be observed, nor sufficiently discharged, could not have been recommended in a stronger manner, than by making CYRUS, though now a mighty Conqueror, still mindful of the decent respect which he owed to his Parents.

PLUTARCH records the dutiful regard, which EPAMINONDAS bore to his Parents, in the following words :

Ταυτο δ' αμειλει και τον Επαμινωνδαν φασιν εξημολογησασθαι το παθος,



117. CYAXARES said, "I give to you, O CYRUS, this very damsel for a wife, being my daughter: your father also married the daughter of my father, from which (daughter) you were born: and this is the very same, whom you, when a boy, often fondled, whilst you were with us: and when any one asked her to whom she would be married, she said that (she would be married) to CYRUS: moreover also I give with her all MEDIA as a dowry: for I have no legitimate male child." He said thus. But CYRUS answered, "Indeed, CYAXARES, I commend both the race, and the damsel, and the presents; yet," said he, "I wish to agree to these things with you, by the consent of my father and that of my mother."

118. "I, who am but one, cannot by human virtue preserve the valuable possessions of you all; but it behoves me, being myself brave, with the brave men about me, to be an assistant to you: and (it behoves) you yourselves, in like manner being brave, with the brave men about you, to be allies to me. I would wish too that you should have observed this, that of these things which I now recommend to you, I enjoin not one to the slaves: and the things which I say it is fit that you should do, all these I myself also endeavour to perform."

119. "O PATERNAL JOVE, and O SUN, and all ye Gods, receive these (sacrifices) both as completions of many and noble actions, and tokens of thanks; because in sacrifices, in heavenly signs, in auguries, and in predicting voices, you have shewn me things which it was fit and

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*παῖδες, εὐτυχίαν ποιοῦμενον αὐτοῦ μεγίστην, ὅτι τὴν ἐν Λευκτροῖς στρατηγίαν αὐτοῦ καὶ νικῆν ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ ζῶντες ἐπέιδον.*

It did not escape Virgil, that Filial Piety recommends and adorns an illustrious character, as evidently appears from the instances of it shewn by *ÆNEAS*, in Lib. ii. and iii. of the *ÆNEID*, to his father *ANCHISES*; by *EURYALUS*, in L. ix. to his Mother; and by *LAUSUS*, in L. x. to *MEZENTIUS*.

ποιεω, και ὅς ἐκ ἐχθρῶν. Πολλοὶ δὲ σὺ χάρις, ὅτι καὶ γὰρ ἐγγινώσκον ἢ ὑμετέροισι ἐπιμελεία, καὶ εὐδαιμονία ἐπὶ ἡ εὐτυχία ὑπὲρ ἀνθρώπου ἐφρονήσα.

120. Ἐπαιδευθὴν δὲ καὶ αὐτὸς ἔτις ὑπὸ ἡδὲ ἡ ἐμὸς τε καὶ ὑμετέροισι πατρίσι, ὁ πρεσβύτερος, οὐ μόνον ἀδελφός, ἀλλὰ καὶ πολιτὴς, καὶ ὁδός, καὶ βασιλεὺς, καὶ λόγος ὑπὲρ καὶ σὺ δὲ, ὦ παῖς, ἔτις ἐξ ἀρχῆς ἐπαιδεύων, ὁ μὲν γεραίτερος προτιμῶ, ὁ δὲ νεώτερος προτετιμῆμαι.

119. Ὑπὲρ ἀνθρώπου.

It is a memorable circumstance, which ÆLIAN relates about PHILIP King of MACEDON:

Ἐν Χαιρωνείᾳ τὰς Ἀθηναίους νικῶν ἐνίκησε Φιλίππος· ἐπαρθείς δὲ τῇ εὐπραγίᾳ, ὁμῶς λογισμῷ ἐκρατήσε, καὶ ἐκ ὕδατος. Καὶ διὰ ταῦτα φερέτω αὐτὸν ὑπομιμνέσκεισθαι ὑπὸ τίνος τῶν παιδῶν ἰσθῆναι, ὅτι Ἀνθρώπος ἐστὶν καὶ προσεταξέτω τῷ παιδί τούτῳ ἐχειν ἔργον. Καὶ οὐ πρότερον φασὶν οὐτε αὐτὸς προεῖναι, ὅτι τις τῶν δομῶν αὐτοῦ παρ' αὐτὸν εἰσῆι, πρὶν τῷ αὐτῷ τὸν παῖδα ἑκάστης ἡμέρας ἐκδοῦσθαι τρεῖς. Ἐλεγε δὲ αὐτῷ, “ Φιλίππε, Ἀνθρώπος εἶ.” ÆLIAN. Var. Hist. L. viii. 15.

120. Πρεσβύτεροις—

Καὶ τὰ μικρὰ ἀγαθὰ (εἶπον) δοκῶντα εἶναι νομίμα, ἐξευρισκουσιν ἔσθαι, ἃ οἱ πρότεροι ἀπώλλουσιν πάντα. Ποῖα; Τα τοιαῦτα· σιγῆς τε τῶν νεωτέρων πῦρ πρεσβύτεροις, ὡς πρέπει, καὶ κατακλίσεις, καὶ ὑπανάσσεις, καὶ γονεῶν θεραπείας. PLAT. de Rep. L. iv. Vol. i. p. 262. Edit. Massey.

The mention of PLATO'S Republic brings to mind the arguments which have been urged by the Abbé FRAGUIER (in Vol. ii. Mémoir. de Littér. &c.) to prove that PLATO in his Republic, and XENOPHON in his Cyropædia, both meant the same end, though they employed different means; viz.—to give the model of a perfect government, according to the apprehensions which they severally had of the ideas of their Master SOCRATES. But in answer

which it was not fit for me to do. And much gratitude (is given) to you, that I too was sensible of your care (of me), and was never elated by my successes beyond what became a man."

120. "I myself was so instructed by your country and mine, to give place both in walks, in seats, in conversations, to my elders, not only brothers, but citizens also: and you, O my children, I have so instructed from the beginning, to honour your elders in preference to yourselves, and to be honoured by the younger in preference to them."

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to them it might be said, that PLATO, in his Dialogue entitled "The Republic," does not treat so immediately of Civil Government, as of Justice in general; and that XENOPHON intends rather to shew the effects of a good education begun in the CYROPÆDIA, than to exhibit a system of government established in the latter part of it. For there cannot be any just ground to imagine (though indeed it has been asserted) that XENOPHON's object should be to propose a Despotic System as the best, when he himself expressly condemns it in Lib. i. of the Cyropædia; and when in his other writings he speaks of the insolence and tyranny exercised under later Persian Monarchs, in such strong terms of merited reprehension.

It may be asked, "Why then is CYRUS made despotic when settled in Babylon?" The answer is obvious; viz. because XENOPHON would have offended against consistency, propriety, and what the Painters call the *Costume*, if in BABYLON he had made him otherwise.

On a comparative view of our Author's "Athenian and Lacedæmonian Polity," he appears to have holden Athenian Democracy in just disesteem; and to have considered Spartan Discipline, and the Institutions of Lycurgus, as more conducive to the stability of a kingdom.

But neither the Athenian nor Lacedæmonian Polity is formed for Social Happiness. To the BRITISH CONSTITUTION we must look for that Blessing!

121. Οἰσθα, ὦ Καμῆυσης, ὅτι & ὁδε το χρυσὸς σκηπτρον το ἡ βασιλεια δαισῶζων εἰμι, ἀλλ' ὁ πιστὸς φίλος σκηπτρον βασιλεὺς ἀληθεύατος καὶ ἀσφαλεύατος. Πιστὸς δὲ μὴ νομιζῶ φύσις φύομαι ἀνθρώπος· (πᾶς γὰρ ἀνὸ αὐτὸς πιστὸς φαινομένην, ὥσπερ καὶ το ἄλλον το πεφυκὸς πᾶς το αὐτὸν φαινομένην) ἀλλὰ ὁ πιστὸς τίθεμαι δει ἐκάστος ἑαυτῶν· ἡ δὲ κτήσις αὐτὸς εἰμι ἐδάμωσιν ἡ βία, ἀλλὰ μᾶλλον σὺν ἡ εὐεργεσία. Εἰ οὖν καὶ ἄλλος τις πειρασάμενος συμφυλαξὶ ἡ βασιλεια ποιεομένη, μὴ δαμοθεν προτέρων ἀρχομαι ἢ ἀπο ὁ ὁμοθεν γειομένης. Καὶ πολίτης τοῖ ἀνθρώπος ἀλλοδαπὸς οἰκειότερος, καὶ συσσίτης ἀποσκήνος· ὁ δὲ ἀπο ὁ αὐτὸς σπέρμα φύς, καὶ ὑπὸ ἡ αὐτὸς μήτηρ τραφεῖς, καὶ ἐν ἡ αὐτὸς οἰκία ἀυξήθεις, καὶ ὑπὸ ὁ αὐτὸς γόνεὺς ἀγαπώμενος, καὶ ὁ αὐτὸς μήτηρ καὶ ὁ αὐτὸς πατήρ προσαγορεύων, πῶς οὐ πᾶς ἔτος οἰκειοτάτος; Μὴ ἐν ὅς ὁ Θεὸς ὑφηγηταὶ ἀγαθὸν εἰς οἰκειότης ἁδελφός, ματαιὸς ποτε ποιήσω, ἀλλ' ἐπὶ ἔτος εὐθύς οἰκοδομῶ ἄλλος φίλικος ἐργὸν· καὶ ἔτῳ αἰ ἀνυπερβλήτος ἁδελφὸς ἐσομαι ἡ ὑμετέρος φίλια. Ἐαυτῶν τοι κηδομαι ὁ προνοῶν ἁδελφός· τίς γὰρ ἄλλος ἀδελφός μέγας ὡν ἔτῳ καλόν, ὥς ἀδελφός; τίς δ' αἰσχίον μὴ φιλεῖ ἢ ὁ ἀδελφός; τίς δὲ ἀπᾶς καλλίον προτιμῶ ἢ ὁ ἀδελφός;

122. Ἀλλὰ πρὸς Θεὸς πατρός, παῖς, τιμῶ ἀλλήλοι, εἰ τι καὶ τὸ ἐγὼ χαρίζεσθαι μέλει σὺ & γὰρ ὁ δὴ πᾶς ἔτος γε

121. Ἀλλ' ἐπὶ ταῦτα —

K. HENRY. ——— Thomas of Clarence,  
How chance thou art not with the prince thy brother?  
He loves thee, and thou dost neglect him, Thomas  
Thou hast a better place in his affection  
Than all thy brothers: cherish it, my boy;  
And noble offices thou may'st effect  
Of mediation, after I am dead,  
Between his greatness and thy other brethren—  
Therefore omit him not; blunt not his love;

Not



121. You know, O CAMBYSES, that this golden sceptre is not the thing that preserves a kingdom; but faithful friends are the truest and safest sceptre to kings. But do not think that men are born faithful by nature (for then the same persons would appear faithful to all, as all other things produced by nature appear the same to all); but it is necessary for every one to make faithful friends for himself: but the gaining of them is not by violence, but rather by beneficence. If then you shall endeavour to make any others joint guardians of your kingdom, begin from no place sooner than from him, who was born from the same family as yourself. For men truly who are fellow-citizens are nearer to us than strangers, and those who eat with us than those who live at a distance from us: but how can they be otherwise than the nearest of all, who were born from the same original, and were nursed by the same mother, and have grown up in the same house, and are loved by the same parents, and call upon the same mother and the same father? The advantages therefore by which the gods have led brothers to affinity, do not ye ever make fruitless, but instantly add to these other friendly actions; and thus your friendship will be always such, as not to be exceeded by others. He that provides for his brother takes care of himself: for to whom else is a brother so much an ornament when great, as to a brother? And whom is it more base not to love, than a brother? And whom of all men is it more excellent to prefer in honour, than a brother?

122. "But, my children, in the name of the gods of our fathers, respect one another, if you have any concern about gratifying me: for do not think that you certainly

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Nor lose the good advantage of his grace  
By seeming cold or careless of his will.  
For he is gracious, if he be observ'd.

SHAKESP. K. Hen. IV. Act iv. Sc. iv. Part 2.

σαφως δοκεω ειδεναι, ὡς ουδεις εσομαι εγω ετι επειδαν<sup>α</sup> ὁ  
 ανθρωπινος βιος τελευτησω· ουδε γαρ νυν τοι ἡ γ' εμος  
 ψυχη ἔωρων, ἀλλ' ὅς διεπραττομην, ὁ<sup>δ</sup> οὗτος αὐτος ὡς  
 ὦν κατεφωρῶν. Οὗτοι εγωγε, ὦ παις, ουδε<sup>α</sup> οὗτος πωποτε  
 επεισθην, ὡς ἡ ψυχη, ἕως μεν αν εν θνητος σωμα ὦ, ζῶ·  
 ὅταν δε<sup>ε</sup> ἔτος<sup>ς</sup> απαλλαγῶ, τεθνηκα. Ὁρῶ γαρ ὅτι και  
 το θνητος σωμα, ὁ<sup>α</sup> ὅσος αν εν αὐτος χρονος ὡ ἡ ψυχη,  
 ζῶν παρεχομαι. Ουδε γε ὅπως αφρων εσομαι ἡ ψυχη,  
 επειδαν<sup>ε</sup> το αφρων σωμα διχα γενωμαι, ουδε<sup>α</sup> οὗτος  
 πεπεισμαι· ἀλλ' ὅταν ακρατος και καθαρος ὁ νους εκ-  
 κριθῶ, τοτε και φρονιμωτατος εικος αὐτος ειμι. <sup>ε</sup>Δια-  
 λυομενος δε ανθρωπος, δηλος ειμι<sup>ρ</sup> ἕκαστος απιων προς  
 το ὁμοφυλος, πλην<sup>ε</sup> ἡ ψυχη· οὗτος δε μονος ουτε παρων,  
 ουτε απιων ὄραομαι. Εννοησον δε, εφην, ὅτι εγγυτερος  
 μεν<sup>δ</sup> ὁ ανθρωπινος θανατος ουδεις ειμι ὑπνος· ἡ δε ὁ  
 ανθρωπος ψυχη τοτε δηπου θειοτατος καταφαινομαι,  
 και τοτε<sup>α</sup> τις ὁ μελλων προορῶ· τοτε γαρ, ὡς εοικα,  
 μαλιστα ελευθεροῦμαι.

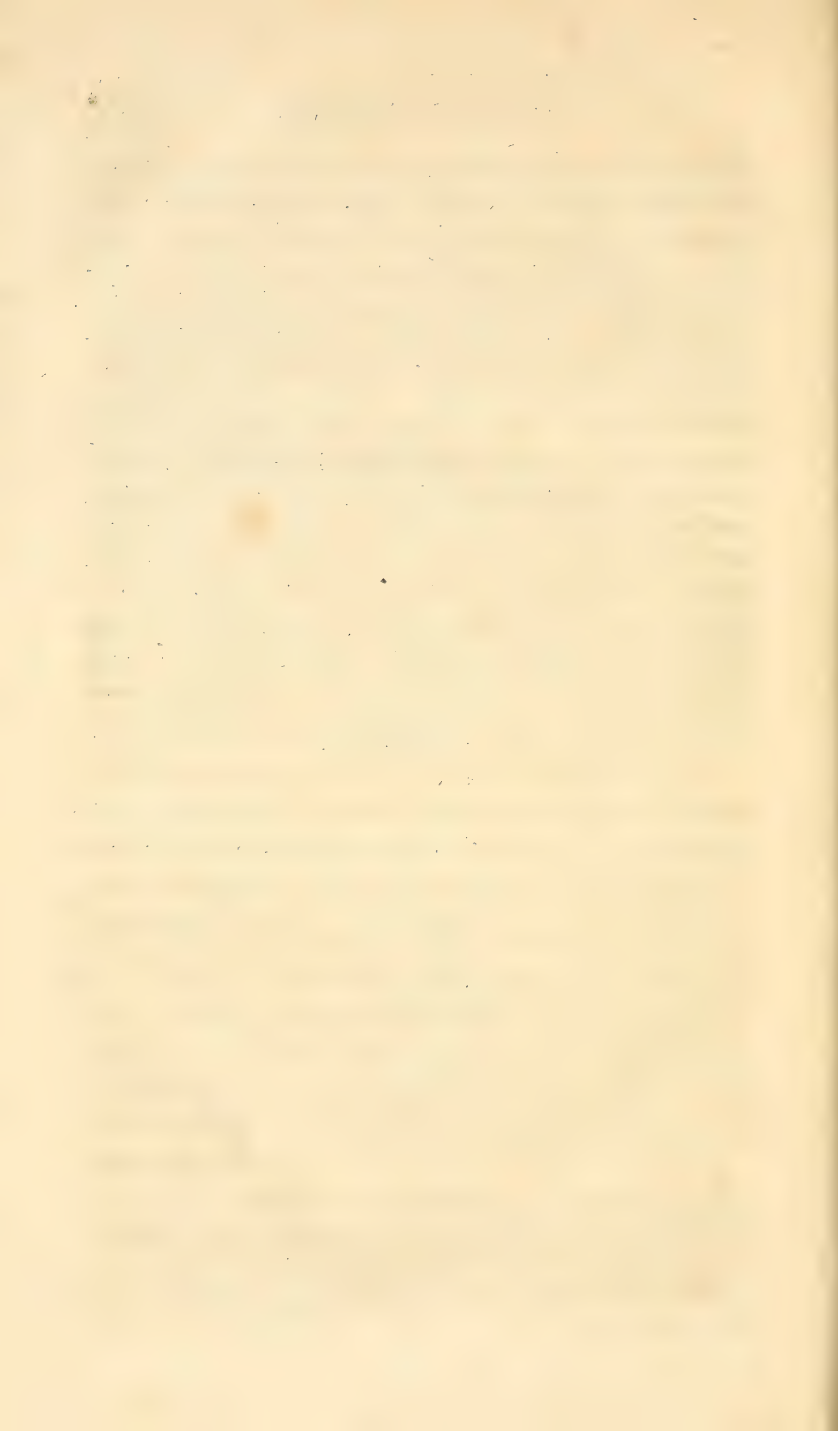
123. Ει μεν εν οὕτως εχω ἔτος, ὥσπερ εγω οιομαι,  
 και ἡ ψυχη καταλειπω το σωμα, και<sup>α</sup> ἡ εμος ψυχη  
 καταιδουμενος ποιῶ<sup>α</sup> ὅς εγω δεομαι· ει δε μη οὕτως,  
 ἀλλα μενων ἡ ψυχη εν το σωμα συναποθνησκω, ἀλλα  
<sup>α</sup>θρος γε ὁ αει ὦν, και πας εφορῶν, και<sup>α</sup> πας δυναμενος,  
 ὅς και ἡ το ὅλον ἡδε ταξις συνεχω ατρεΐξης και αγηρατος  
 και αναμαρτητος, και ὑπο<sup>ε</sup> καλλος και μεγεθος ἀδιη-  
 γητος, οὗτος φοβουμενος, μητε ασεβης μηδεις, μητε  
 ανοσιος, μητε<sup>ς</sup> ποιησω, μητε<sup>ς</sup> βουλευσω. Μετα μεντοι  
<sup>α</sup>θρος, και ανθρωπος το πας γενος ὁ αει επιγιγνομενος  
 αιδεομαι.

124. <sup>α</sup>Οὗτος, εφην, μεμνημαι<sup>ε</sup> εγω τελευταιον,  
<sup>α</sup>Ο φιλος ευεργετῶν και ὁ εχθρος δυνησομαι κολαζω.  
 Και χαιρω, ὦ φιλος παις, και πας δε ὁ παρων, και  
 ὁ απων φιλος χαιρω.

know this, that I shall be no longer any thing, when I shall end my human life: for neither hitherto did you see my soul, but discovered it as existing, by those things which it did. By no means, my sons, was I ever persuaded of this, that the soul lives truly whilst it is in the mortal body, but is dead when it hath departed from it. For I see that the soul makes mortal bodies alive, as long time as it continues in them. Nor indeed that the soul will be devoid of sense, when it is separated from the senseless body, neither of this am I persuaded: but it is probable, when the mind has been separated, unmixed and pure, that it is then too most intelligent. When man is dissolved, all parts of him are seen going to that, which is of a corresponding nature, except the soul: but that alone is seen neither present nor departing. And consider, said he, that nothing is more near to the death of man than sleep: but the soul of man then indeed appears most divine, and then it foresees somewhat of things to come: for then, as it seems, it is most free."

123. "If then these things are so, as I think, and the soul leaves the body, then reverencing my soul do the things which I request: but if they are not so, but the soul remaining in the body dies with it, yet fearing those gods who are immortal, and who behold all things, and who can do all things, who preserve also this order of all things unimpaired, undecayed, and without defect, inexplicable both for beauty and greatness, neither do nor meditate any thing either impious, or wicked. And next to the gods, respect the whole race of mankind, which is continually rising up in perpetual succession."

124. Remember ye, said he, this my last admonition: by doing good to your friends you will be able also to punish your enemies. And farewell, my dear children—and all my friends, both who are present and who are absent, farewell.







## POSTSCRIPT.

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IT were an unpardonable neglect to dismiss the foregoing pages, without recommending the entire Work from whence the Sentences were selected, as one of the finest productions of Antiquity, and as highly deserving to be attentively studied, not merely in juvenile, but in more advanced years.

From the many passages in which the Author evidently alludes to the Moral Tenets, Military Maxims, and Œconomic Directions delivered in his MEMORABILIA, the CYROPÆDIA plainly appears to have been written for the purpose of exemplifying SOCRATIC Precepts, and with the design of shewing what superior excellence might be expected in a Prince and Commander, who should be educated in the SOCRATIC SCHOOL, and should regulate his life consistently with his education. The principal  
historical

historical facts are probably grounded on the accounts of CYRUS the GREAT, which were extant among the GREEKS; but the Dramatic and Philosophic Manner in which the work is admirably conducted, is XENOPHON'S own.

There is so much invention in the plan; such just conception of the endowments requisite towards constituting an illustrious and good Character, in the virtues ascribed to CYRUS; so much propriety in the words and actions of the several personages introduced; so many exquisite strokes of true politeness; so much Attic festivity in the Symposiac parts;

\* "That the *Grecian* Writers, before XENOPHON, had no acquaintance with *Persia*, and that *all* their accounts of it are *wholly* fabulous, is a paradox too extravagant to be seriously maintained; but their connexion with it in war or peace had indeed been generally confined to bordering kingdoms under feudatory princes; and the first *Persian* Emperor, whose life and character they seem to have known with tolerable accuracy, was the great CYRUS, whom I call, without fear of contradiction, CAIKHOSRAU; for I shall then only doubt that KHOSRAU of FIRDAUSI was the CYRUS of the first Greek Historian, and the Hero of the oldest political and moral Romance, when I doubt that LOUIS Quatorze and LEWIS the *Fourteenth* were one and the same *French* King." Sir W. JONES'S Learned and Ingenious Discourse on the Persians. Vol. ii. Asiatic Researches.

parts ; and so much Civil, Military, Political, and Religious Wisdom in the more serious Dialogues, that for genius and useful knowledge and instruction, the *CYROPÆDIA* perhaps is superior to any work whatever either of *PLATO* or *ARISTOTLE*.

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Thus then is concluded an *INTRODUCTION*, which was intended to assist in teaching and in learning the Greek Language, partly by combining Rule and Example, and partly by giving an opportunity for carrying the Theory of Synthesis into practical effect. Plans of this nature are generally pursued by the most experienced Masters of Languages, Modern and Latin : and why a Method, somewhat similar to that which is of common use on similar occasions, should not be adopted for the Greek Language, no just reason can be assigned.

It is true indeed, Composition in Greek is not recommended by that consideration of necessity and universality, which makes frequency in writing Latin advisable. As the Latin Language is appropriated to Academical  
and

and Professional purposes; as it is useful in supplying a mode by which to communicate with foreign nations; and as it is the radical stock, from which originally have been derived, into our own and other European Languages, innumerable words, and many idioms; on all these accounts, for any one who pretends to a liberal education, the knowledge of Latin is absolutely requisite; and for attaining that knowledge to a greater degree of fluency and correctness, Composition in it is also requisite.

But all this does not exclude the propriety of *occasional* Composition in Greek, by those who would learn Greek. If the knowledge of Greek be worth acquiring, either as a literary accomplishment or a necessary talent, all the methods, by which it can be acquired, should be put in practice; and of these, Composition is not the least successful. It is well known, that we can thoroughly understand the grounds of no Language, which we do not *write* as well as *read*; and that nothing gives a habit of accuracy so much as the constant habit of *writing*.

The question then to be considered is,  
“ whether the knowledge of Greek be worth  
attain-



attaining?" a question, which by persons who are ignorant either of the nature or value of Greek, is sometimes proposed. To this, in addition to what has already been said in the Prefaces of this Introduction, a farther reply is obvious.

1. If knowledge of the Latin Language be necessary for understanding Modern Tongues, knowledge of the Greek is equally necessary for understanding the Latin. For, not to dwell on the allowed fact, that the Latin Language is originally a dialect, the Æolic dialect of the Greek, it is evident that the Latin has transfused into itself an infinitude of terms, phrases, forms of construction, and modes of connexion, borrowed from the Greek.

2. If the Latin and Greek Languages be taken merely in the abstract, and considered only as Languages, independently of all accidental circumstances of utility in life; the former will no more bear comparison with the latter in point of excellence for inflexion, precision, structure, versatility, exuberance, harmony, and grandeur, than an indifferent Copy can be put in competition with an original Picture beautifully executed. In a  
philo-

philological view therefore, if the Latin Language has intrinsic merits to recommend it, the Greek has not only the same, but also more qualities of perfection; for which it is to be preferred.

3. With respect to the several kinds of Composition in each Language; the Greek Writers were \*Masters, and, notwithstanding the partiality of Quintilian to his own Countrymen, we may venture to say unrivalled Masters to the Romans, in every species of Composition, Satire only excepted. If therefore the Latin Language be valuable for the variety of writings it exhibits, the Greek is much more valuable on that account.

4. The knowledge of Greek to professional persons is not only creditable, but extremely useful. It enables them to consult the original works of authors, who treat of subjects connected with the branch of science, in which they are desirous of gaining information Ancient as well as Modern, each in his own respective province.

For

\* “ Nisi Literæ Græcæ essent, Latini nihil eruditionis haberent.” Codrus Urceus, quoted in Roscoe’s *Leo Xth.* vol. ii. p. 236.

For those, indeed, who would be admitted into the Clerical Order, the knowledge of Greek is indispensably requisite: and much more than cursory and superficial reading in it is necessary for such among them, as would be expert in analyzing, and ready in connecting, the several dependencies and diversified combinations of the words and periods in Greek Diction; and who not thinking it sufficient barely to render by literal construction, will rather be animated with a laudable spirit of investigation, and will apply their diligence, to interpret critically, and explain copiously, the Sacred Scriptures.

It is properly *demanded* of every Minister, that he should be competently acquainted with the Greek Language: and it were earnestly to be wished, that every Gentleman would retain his ability to understand the NEW TESTAMENT in its original. For, after all; that Volume, of which it may be justly said, “its unadorned Truth<sup>†</sup> hath something greater in it, than all the artifice, and all the pomp of eloquence;” that Volume, which hath belonging to it a quality almost peculiar, that it never creates weariness by being frequently

† See “Thoughts of the Fathers,” by Bouhours.

frequently resumed, but the more often it is read, the more it engages the attention, and the greater degree of satisfaction and comfort it imparts to the mind ; that Volume, which is ordained to be the rule of our faith, the pattern for our conduct, our guide to Immortality ; that Volume it is ultimately of the highest importance for us ALL to understand ; and in the NEW TESTAMENT should terminate our studies, if we would be, what it becomes us to be, WISE UNTO SALVATION.

THE END.







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